

THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XC

29 April 1885

Number 17

Gifts and the Moral Law

Prof. John B. Clark of Columbia University

First Impressions of the Pacific Coast

Rev. C. H. Patton, D. D.

Laymen and Revivals—

a Symposium participated in by Laymen in various parts of the country

The War in the Far East

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Trees to Let—an illustrated poem Hannah G. Fernald

A Penny Walk—a story

May W. Clymer

Motherhood by Rule

Caroline A. Greevey

The Individual's Right to Labor

The American Board and Gifts from Slaveholders

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The Pilgrim Press
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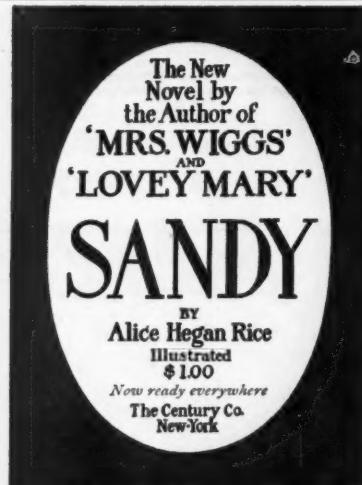
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The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

April 30, Sunday. *Lord and Christ.—Acts 2: 29-42.*

Man's work crucified him—God's work made him both Lord and Christ. Note that the acknowledgment of Christ's lordship leads to repentance. The difference between Peter denying Christ in the high priest's court and Peter proclaiming him as Lord of the world measures the difference between the refusal of and control by the Holy Spirit. This acknowledgment is the peculiar work of the Holy Spirit [1 Cor. 12: 3]. Of this reception of the Holy Spirit our baptism is the visible sign. It is the point of an already existing unity and agreement, in other words, of catholicity. *Grant us, O God, Thy Holy Spirit, that we may become a part of the true body of Christ, and go on through repentance and baptism to the work to which Thou hast called us. And make us ever joyful in Thy work, for the sake of Christ, our Lord.*

May 1. *Paul's Gospel.—1 Cor. 15: 1-11.*

This summary of the good news precedes in time any of our present gospels. It includes Christ's death for our sins, in accordance with God's plan; his resurrection, according to God's plan and the witness of believers. Less than this would not have seemed to Paul news good enough to suffer and die for. Nor would it be enough for us today.

May 2. *The First Fruits.—1 Cor. 15: 12-28.*

Denial of the resurrection for Paul amounted to a spiritual suicide. Note the relief of heart with which he turns to reassert its truth. The first fruits were offered to God as a token of gratitude and a sharing of the harvest [Lev. 23: 9-14]. Our resurrection is sure, the time and manner of it we must leave to God.

May 3. *The Power of the Resurrection.—1 Cor. 15: 29-34.*

We know nothing of these substitutionary baptizings for the dead, and Paul does not command them. But they were not consistent with disbelief. It was the thought of the living Christ which nerved Paul to conflict. These beasts at Ephesus were probably evil men.

May 4. *Spiritual Bodies. 1 Cor. 15: 35-49.*

Not identity but difference is the mark of the risen life. Yet it grows out of this present experience as the wheat stalk out of the buried grain. God's pleasure is in our continuing individuality. I will be still I, though clothed upon. We may find much food for thought in following out these contrasts. There will be no monotony in that experience any more than in the sky at night.

May 5. *The Victory.—1 Cor. 15: 50-58.*

"God, who giveth us the victory"—there is no room for pride; yet there is a call to steadfastness. Paul looked for an immediate coming of Christ and sudden change. But whether thus, or as he and all generations since have passed, the battle comes before the victory. God is our leader and our labor is not in vain in the Lord. One more change, and we shall have passed from corruption to incorruption, from mortality to immortality.

May 6. *A Love Song.—Song of Sol. 2: 8-17.*

This book comes as near the drama as Hebrew literature ever attained. It is devoted to true love, and so, naturally enough, has often been allegorized to express the love of the soul for Christ. The softness and delight of a Southern spring morning are in these beautiful words.

[The editor in charge of this column and his associates would count it a favor if those who follow it from week to week would put themselves in communication with him in regard to its value or offer suggestions for its improvement. Such a tie with those for whom we work and whom we seldom see is readily established by the use of even a postal card.]

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Volume XC
Number 17

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The Ethics of Wealth Taking, by Judge Simeon E. Baldwin.
Two Views of the Christian Ministry, by Men Engaged in It.
The Unusual Experiences of John Knox, by Isaac Ogden Rankin.
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Concerning Grandmothers, by Mabel Nelson Thurston.
A May Party—a children's story, by Hannah G. Fernald.

A PERFECT SPRING DAY, the early blossoms of the season pouring forth their fragrance and beauty, many city churches crowded to their doors, Easter elaborate music, pertinent sermons, distribution of potted plants to children, money offerings to the church or for missions, a general atmosphere of hopefulness and rejoicing—these were the chief tokens of the Easter celebration last Sunday. The crowning festival of the Church year has at last conquered the world's indifference, even if its inner meaning is reserved for those whose gladness in beholding their Lord sends them with swift feet to tell others that he is risen. The Church ought to be glad to have the world share in any way in the Easter rejoicing; but the Church can never afford to let its own testimony to immortality become vague and uncertain.

POSTMASTER-GENERAL CORTEL.
YOU may be counted upon to carry into administration of the Post Office

Department the same thoroughness, dispatch and relentless opposition to corruption that was characteristic of him as private secretary to two Presidents, as secretary of the Department of Labor and Commerce and as chairman of the National Republican Committee. Already the post office in New York, long the prey of Republican spoilsmen, is undergoing cleansing with an independent, well-trained lawyer, Mr. Wilcox, as postmaster, appointed despite the wishes of the state's senators. Secretary Cortelyou has just issued orders to the department's investigators to advance a step in the prosecution of fraudulent concerns which use the mails to bleed credulous investors. Instead of waiting, as heretofore, for complaints to be filed or suspicions to be aroused, the investigators and detectives are to study closely advertisements in periodicals and on their own account, without complaint being filed or without

any overt acts being done, begin investigation of the soundness of advertisers and the possibility of their making good their promises to readers of the advertisements. This will save investors many thousands of dollars, and deprive unscrupulous journals of vicious advertising.

WITHOUT ANY FLOURISH of trumpets or special campaign by temperance workers New York's legislature has passed a bill which, suggestive when signed by Governor Higgins, will carry the local option principle into wards and districts of cities and give residential districts an opportunity to get rid of the saloon. Massachusetts' advanced temperance reformers have been laboring to secure as much as this for some years past, and with not much encouragement from legislators. This is the more difficult to explain because Massachusetts' adherence to and indorsement of the local option principle is a matter of longer standing and wider approval than in New York. The Massachusetts lower house last week passed a bill originally aimed at "bucket shops," but amended to hit not a few stock brokers. It goes a long way toward putting the practice of speculation in stocks on "margins" under the ban. It remains to be seen whether certain influences will induce the Senate either to kill the bill or restore it to its original form, before passing it.—Governor Douglas of Massachusetts has wisely recommended the transfer of the State Prison from Charlestown, a ward of Boston, to an island off the southern coast of the state where, under better climatic and sanitary conditions and in a modern building constructed with present needs in mind, and in accord with the best prison architecture, the state's wards may have a chance to live longer and better than they can now.

UNITED STATES SENATOR O. H. PLATT, who died in Washington, Ct., April 21, aged nearly seventy-eight years, was in some respects the most influential member of the Senate and an adviser in shaping national and party policies on whom all recent Republican Presidents had come to rely much. "I think your father is about the whitest man I have found in Washington," said President Roosevelt recently to a son of the dead senator. Mr. Platt had none of those gifts of ornate and recondite eloquence which made the late Senator Hoar of Massachusetts so conspicuous, nor was he as prone as the

latter to identify himself with reform movements within or without the Republican party; and hence he never played as conspicuous a part on the public stage as Mr. Hoar. But as a safe counselor, potent party leader, constructive statesman and guide to younger and less experienced men in steering a safe yet clean course through all the pitfalls of Congressional legislative life, he was rated higher than Senator Hoar by those who knew Washington life. Mr. Platt was a partisan, but one of the better sort. His interest in philanthropic causes, while not melodramatic, was keen, notably in the case of the Indian wards of the nation. In the history of our dealings with Cuba during and following the war with Spain and in the struggle to secure for the young republic that autonomy and those rights of trade which justice demanded she should have, no one of our public men, not even President McKinley, had a more conspicuous or honorable part than Mr. Platt, the more so because to some extent his course was antagonistic to the financial interests of influential elements of Connecticut's population.

CONNECTICUT in selecting Senator Platt's successor has an opportunity to rise to the level demanded by Dr. New man Smyth and the element His Rightful Successor among the voters whom he represents. In the nature of the case it must be some time before the state can have the same relative influence in the Senate that she has had, for such far-reaching power as Mr. Platt had is not to be won save by patience, solid worth and long experience; but it is open to the state to have a representative in the Senate whose political career up to date has been clean. To elect any other sort of man to sit in Mr. Platt's vacant chair would insult his memory.

THE VIGOR and persistency with which many churches and pastors are prosecuting religious campaigns deserves admiration, and while the Revival Taries even if results are not noteworthy from the point of view of converts, the fact that such efforts are being made is full of promise. The pastor of a prominent New England church writes: "Just now we are holding a ten days' mission all by ourselves. We don't find it easy, but we are getting knowledge and discipline and some evident gain besides." Another pastor, deeply engrossed in a mission, says: "I think I see more earnestness in my church than I have ever seen during my fourteen years here. But of a spontaneous move-

ment among the outsiders I see as yet no signs. I yearn to see men that have never wanted to go to church wanting to go." The church and pastor that can keep their own enthusiasm warm and relax no efforts while the revival tarries, will ultimately have no cause to regret their continuance in faith and in good works.

A LARGE INCREASE of public interest in Dr. Grenfell's missionary work on and off the coasts of Labrador is the notable outcome of his two months' visit to this country. Dr. Grenfell's *Successful Visit* He has thoroughly established his mission in the affection of leading people in Boston, New York, Philadelphia and other cities, and it will be several thousand dollars to the good because of the responses to his appeals, though New York papers have greatly exaggerated the sums contributed. His trip to the States can hardly be considered a holiday jaunt, as he has spoken almost daily and sometimes twice and three times a day, and it would take the remainder of the year to enter all the doors open to him in churches, clubs and social circles. He made a flying trip to Toronto a fortnight ago to address the Canadian Club, and then hastened back to Washington, D. C., where he spoke before the Medical Society, the National Geographical Society and other organizations. He expects to sail from St. John for his summer cruise about May 21. An organization has been formed, with headquarters in New York city, to be called the Grenfell Association, with an inter-denominational executive committee. It will assume the support of the Battle Harbour Hospital, closed the past winter for lack of funds, and will enlarge and improve that center of operations. Another development of the coming summer is in the direction of industrial settlements along the coast, where the natives will be taught weaving and other useful arts. With Dr. Henry van Dyke as chairman of the Grenfell Association and Eugene Delano of Brown Brothers of New York as treasurer, its permanent service in behalf of the Labrador mission would seem to be guaranteed.

THE READINESS of persons in all ranks to co-operate with Dr. Grenfell shows that the right type of missionary and the right kind of missionary work can claim and will receive, if properly presented, the support not alone of church members but of all persons who honor heroism and who believe in practical Christianity. The influence of *Popular Missionaries* We doubt whether our missionary societies realize fully the gains to be had from bringing their best workers and speakers home from time to time in order that they may give the churches first-hand information touching their work. Dr. Grenfell's sturdiness, humility and unfailing good temper appeal to all classes, but he does not outrank in personal qualities scores of missionaries at home and abroad. His work has a peculiarly romantic and fascinating character, but other men and women, too, in the dark places of the earth are attempting difficult tasks in Christ's name. Moreover, Dr. Grenfell always sounds a distinc-

tively evangelistic note and the church or organization hearing him is invariably quickened spiritually. At Yale University, while he pleaded chiefly for his mission, his indirect testimony to the worth of religion so touched the students that he was urged to return simply for the blessing he might confer upon the university. Elsewhere the wish has been often expressed that he might devote himself entirely to the spiritual uplifting of American churches. Perhaps we have more latent evangelistic power among our missionaries on furlough than we realize. A man like Dr. Hume, for example, telling the story of the way in which he helps a Hindu to become acquainted with God, is a true evangelist as he goes about among our churches.

SEVENTEEN YEARS ago Rev. George M. Boynton, D. D., resigned his pastorate of the Central Church, Jamaica Plain, in order to accept a secretaryship of the Sunday School and Publishing Society. The church unanimously requested him to reconsider his action and remain its pastor, but he regarded the work he had decided to undertake as of greater importance. He had already been for seven years a director of the society. Its progress and prosperity during all these years is well-known. For several years he has filled the office of treasurer in addition to that of the secretary. Recently, failing health having made it impossible for him to do all that is required in these offices, he felt compelled to offer his resignation. Dean Sanders has lately been elected as the official head of the society. The directors, at a meeting held last week, passed the following resolution:

Resolved, That in accepting his resignation we wish to express our sincere appreciation of his exemplary Christian character, resourceful originality in devising plans for the accomplishment of desired ends, judicious and efficient action in the execution of those plans, kind and sympathetic treatment of those under his supervision, and courteous and considerate co-operation with his associates.

At the meeting of the directors last Monday Dr. Boynton was elected secretary of the missionary department, and his health is so far restored that he is able to carry the responsibilities of this position.

THE VILLAGE OF MANCHAUG, Mass., for some time has had within it a group of several hundred French From Roman Catholic to Baptist Faith Roman Catholics admirably led by Father Riborg. He and his people by providential leadings have been converted to belief in a simpler, non-pre-latical, non-sacramentalian faith. On April 18 representative Baptist leaders of the state aided in the baptism of forty-four former Roman Catholics, who, with Father Riborg and about sixty others not yet ready for baptism but in sympathy with the movement, will now worship God after the Baptist manner. The strength that comes from a large fellowship should give to this most interesting new congregation a constancy and wisdom which it might not otherwise have. It is quite impossible for the Roman Catholic clergy of New England to prevent the laity from being affected by their environment, and fortunate is it when

the revulsion comes that there is the leading toward Protestantism rather than into agnosticism or worldliness. We are interested in a statement in Father McCoy's recent admirable eulogy on Father Stone, a godly priest of Chicopee, that the Irish Catholic priest of this generation in New England has no such hold on the affections of his people as the earlier generations of priests had. We regret to hear that this is so. We knew that the authority of priestly power had waned, but we hoped that the authority of love would remain always.

JOSEPH JEFFERSON, who died at the ripe age of seventy-six years, April 23—the anniversary of the day that Joseph Jefferson died—Shakespeare died—began his career at a time when an actor, because he was an actor, was despised and condemned as vile by most Americans. He lived long enough to see a marked change of attitude, for some of which his own mellow, genial, generous, clean career was responsible. In England and Australia, wherever English is spoken, he had made certain characters like Rip Van Winkle, Bob Acres, Dr. Pangloss and Caleb Plummer known to several generations of lovers of the drama, and hundreds who never have gone to see other players have sat with delight before him. He was a painter of some talent; could write or speak thoughtfully on the theoretical and technical sides of his art; and his friendships were with the best of the nation's publicists and poets, as well as with the men and women of his calling who strove to elevate it and make it an educational power in the community.

OUR INITIATIVE in matters educational often makes us serve as a model for other peoples. Fifteen thousand physicians in England, Scotland, Ireland and Wales are said to have signed a petition for the compulsory study of hygiene and temperance in the schools of the United Kingdom, and this in the main because of what they have found to be the wholesome result of a similar systematic course of instruction in our public schools. After comparison of several national systems, a committee of thirty-one physicians has sent out a syllabus of graded topics and methods of instruction to every local school board in Great Britain and Ireland, recommending its immediate adoption. This uprising of the medical profession in Great Britain is significant. Credit is given in all their propaganda literature to the work of Mrs. Mary H. Hunt of Boston in devising and perfecting the American system, after which they have modeled.

“SHOULD WOMEN serve on juries?" is a question to which the English public is giving some attention. It is argued that the proper Women on the administration of justice requires that a jury should include feminine as well as masculine minds. The newspapers seem disposed to put the question aside with sarcasm. The London *Telegraph* says that "women would make splendid members of any jury, on

the supposition that the distribution of even handed justice is not the end and object of law courts." The well-known writer, John Oliver Hobbes (Mrs. Craigie), remarks that the unfairness of women is often the main source of their charm. A British judge declares the introduction of women on juries would put an end to juries altogether, as it would be impossible for them to work. We are not certain that these opinions would apply to American women. Among the many letters we have received on the Rockefeller gift to the Board, none from laymen—and only a few from ministers—have adjudged the case with such absolute certainty, such final and emphatic pronouncement as those from women. They do not seem either to dwell much on arguments. The intuitions of women often make evidence seem unnecessary.

THE WELSH REVIVAL has now been in progress for six months, and its fervor, judging from newspaper reports, does not seem to have abated. Large additions to the churches are chronicled, and bands of Christian workers are formed to shepherd new converts and provide for their religious needs. Many Christians in Wales are becoming deeply interested in evangelistic efforts for the Welsh people in England. A thorough canvass of Liverpool has discovered about four thousand Welsh people not connected with any church or congregation. Special invitations were extended to them to attend meetings to be held by Evan Roberts, who came to the city about April 1. He has spoken at several chapels, which were far too small to accommodate those who desired to attend. Arrangements were being made for special meetings in many places on Good Friday and Easter Monday, which were looked forward to with high expectations.

THE CONGREGATIONAL PRINCIPLE which places final authority in the local church for the government of its own affairs has its disadvantages. But it makes for justice and peace, we believe, more than the principle which vests that authority in a higher body. Scotland is furnishing painful illustrations of the working of an authority which can come into a local church and work discord. The Free Church, presbyterian, was nearly unanimous five years ago in its discussion to unite with the United Presbyterian Church, but a handful of ministers, about two dozen, out of over seven hundred refused to unite because they clung to certain phrases of a creed which most Christians regard as obsolete. They have gained a decree from the highest court giving them title to all the property of the Free Church. They are working with great zeal to take possession and have done so in many cases. Recently they succeeded in persuading twenty-two of the 900 members of the church of St. Columbia in Edinburgh to evict the great majority of their brethren and take possession of the church buildings. April 2, the last Sunday in which the congregation worshipped in the church, Dr. Alexander Whyte preached, and the feelings of the

people and their sympathizers may be imagined from the extract from the sermon:

To be cast out of a church that your fathers and yourselves have built by your hard-won earnings; a church in which you have enjoyed heaven and earth; a church in which you have so often sung under your Saviour's shadow, and found his fruits sweet; a church in which your children were baptized, and where it was their custom to accompany you every Sabbath Day until that Sabbath of Sabbaths came to you, when your children sat down beside you for the first time at the Lord's table.

But now it has come to this—that you are compelled to lift your Bibles and pass out of your own church into the street, and that at the demand of men who were fellow-worshippers and fellow-communicants until yesterday. But cheer up! Thousands of generous Christian hearts are bleeding for you in the noble city of Christian truth and Christian liberty.

Fortunately a Royal Commission has intervened to stop this process of eviction.

D. R. J. H. DE FOREST in the April *Missionary Herald* describes those elements of Japanese environment which favor Christianity and which should be known and remembered by administrators and supporters of missions. He says that the Japanese are extraordinarily open-minded to truth, willing to listen respectfully to any message, demanding, however, that it be stated in terms which commend the speaker to a critical, progressive, intellectual race as a man of intellect. Secondly, a perfect political environment offers the Christian worker liberty to prosecute his work everywhere and protects him in the same. Thirdly, in ethical life Japan ranks much higher than so-called Christian Russia. The people have lofty virtues, which, rather than their vices, have made the splendid destiny of the nation; and this being so, the people highly appreciate the ethics of Jesus. Lastly, the history and life of the people are full of religion, "the national literature being the creation of the religious life thereof," and the war with Japan having reawakened the religious spirit to a remarkable extent. Such statements as these by a Christian missionary will aid in furthering missionary ends among the Japanese, for they have the note of charity and comprehension and show a disposition to recognize the good and build upon it.

M. DELCASSE, the ablest Minister of Foreign Affairs in Europe, who with Secretary of State Hay and King Edward VII. of England shares the honor of making more history—and that of peace—during the past few years than any other man in the world, last week intimated to President Loubet his intention to resign the post he has filled with such distinction for seven years and under several presidencies. If this was a bit of *finesse*, as we are inclined to believe, M. Delcasse deserves much credit for his insight and courage. Pressure on him to retain his post from within the Administration and without has been so strong that he has consented to remain and guide France longer in ways of peace and friendship with Great Britain, Italy and the United States, while at the same

time remaining nominally loyal, at least, to the alliance with Russia which M. Delcasse long since saw was one from which Russia has reaped by far the most benefit.

IT IS KNOWN that M. Delcasse agreed to retain his place only on consideration that he would be loyally supported in whatever he might deem necessary for the protection of French interests in Morocco as over against claims recently filed by Germany, whose Emperor is alert for an opportunity to end the increasing good understanding between France and Great Britain and Italy. Nothing would have pleased him more than the actual retirement from office of M. Delcasse. With a new hand at the helm in France, Germany's present increasing isolation or steady movement toward an understanding with Russia, if such isolation is to be avoided, might be averted. Americans have every reason for hoping that M. Delcasse will remain to co-operate with Secretary Hay in working for international peace, for the "open door" in China, and for permitting Japan to reap legitimate fruits of her victory in the far East.

INTEREST IN THE war in the far East shifted this week from Asiatic waters to Paris, where Japan naturally lodged a protest against what seemed to her to be disregard of international law by France in permitting the Russian fleet under Admiral Rojestvensky to find shelter in Kamranh Bay on the coast of Cochin China, and restock and refit there. France immediately denied that there had been any such infringement of law with intention on her part, and she not only issued strict orders to her officials in Cochin China to see that Russia did not use French waters as a base, but she forced the Czar to issue strict orders to Admiral Rojestvensky to proceed immediately on his way north. Japan has been chafing under what seemed French co-operation with Russia during the long stay of the Russian fleet off Madagascar, and this last untoward incident naturally excited the Japanese press and people. The Japanese Government, while firm and insistent, approached France politely, and found in M. Delcasse, the French Foreign Minister, one who above all things wishes to avoid any enlargement of the area of war or to bring France within it.

The Layman's Part

Instead of preaching a little sermon from the seclusion and detachment of an editorial chair on the responsibility of Christian laymen, we have preferred this week to let a dozen or more men in different parts of the country speak to their fellowmen with regard to their duties and privileges in connection with the intenser religious feeling of the hour. Their brief suggestive articles appear on other pages of this issue and will repay the thoughtful consideration of the rank and file both of the masculine and feminine membership of our churches.

The participants in this broadside include a number of business men, one or two bankers, several schoolmasters, a

lawyer, a college professor, Y. M. C. A. and Christian Endeavor workers and an ex-governor of Alabama. They thus represent variety in point of view as well as in geographical distribution and local conditions. But they are practically agreed in their recognition of the responsibility resting upon laymen and in the exceptional opportunity which laymen have today both by example and action to promote the kingdom of God.

We are impressed with the emphasis which most of these writers put upon fidelity and enthusiasm in sustaining the regular activities of the church. They see that the health and usefulness of the average church depend in large measure upon the practical worth of the Sunday school and the midweek meeting and upon constantly reaching out after those not within the fold of the church. District and neighborhood meetings, missionary effort, local and general, house-to-house visitation, participation in philanthropic, humanitarian and civic work are some of the means emphasized as having yielded satisfactory results already and as worthy to be more faithfully employed.

That so much stress is laid also upon consistent everyday living is cause for gratitude. These men in close contact with the whirling world of affairs and keenly sensitive to its shams and corruption realize that they and their fellows can render no greater service for the kingdom than by adorning the religion which they profess on Sundays by straight, clean, Christlike living on week-days.

If any branch of the Church needs and merits the personal sympathy and support of the laity it is the Congregational denomination. Theoretically our laymen have a responsibility hardly second to that of the ministers. As a matter of fact in every part of the land are laymen who nobly exemplify the religion of Christ in their daily walk and conversation and who carry also their full share of responsibility in the church. But beside them are others whose main use for the church is to make it tributary to their own happiness and comfort, who think their Christian duty ended when they listen to the minister and the choir and contribute to their support. Such men, because of failure to exercise their Christianity, are gradually losing their power to receive larger measures of truth and inspiration.

The new era on which the Church seems to be entering will place large tasks upon laymen. And they will respond. Already in Wales they have come to the front, not only carrying on public meetings but administering the churches and planning for their larger influence and service. In this country, too, the winter's evangelistic campaigns have made large use of laymen. They have furnished the sinews of war in liberal fashion. They have served on important committees and have sought and reclaimed outsiders. The Church needs its men, not for sporadic and transient campaigns but for its steady, patient work in season and out. More than it needs the money of laymen does it need the laymen themselves, their administrative capacity, their practical sense, their simple, vital religious experience, their knowledge of the world, their capacity for doing things

when once they are aroused to the fact that the greatest work any man can do is in behalf of the kingdom of God.

The Individual's Right to Labor

Last week we described a drift distinctly noticeable in our national life toward extension of the functions and authority of government over individuals. This drift is seen in the will of the people as it is being expressed in new formulations of party policy, in demand for new legislation closely supervising certain forms of industry and traffic, and in assumption of new functions by municipalities. We did not say then what we might have said, and what would have been prophetic had we said it, that this departure from earlier American ideals was least noticeable in the judicial department of government, the courts being naturally conservative, and in many states the judges being independent of popular approval for their title to office.

The decision rendered last week by the Federal Supreme Court declaring void a New York law prohibiting employees in bakeries from working more than ten hours a day or sixty hours a week, has shown the country that in the judiciary there is still a conservative force which must be reckoned with. But the fact that the court divided five to four; that the New York Court of Appeals in passing upon this law declared it constitutional by a vote of four to three, and that in the court below two judges were for the law's validity and one against, shows that even in the judiciary there is by no means agreement of opinion as to the expediency or validity of legislation of this sort.

Indeed, if one were asked to name the most convincing fact showing that we are living in a time of flux, of reconstruction of economic and political ideals, and of new alignment of men and parties, would it not be fair to point to the fact that our highest courts of late years have found it increasingly difficult to report decisions expressing anything like a united opinion on the issues of taxation, expansion, and the limits of trust and trades-union interference with individual rights?

Justice Peckham, speaking for a majority of the Supreme Court in this particular case, argued that the New York law was not a valid exercise of police power by the state, but was an unconstitutional interference with that liberty of contract between employer and employee which the Fourteenth Amendment guarantees. Justice Harlan, speaking for the dissenting minority, claimed that the decision worked a revolution in the relationship between the court and the states in the exercise of their police powers in purely domestic affairs, and he said that no more important and far-reaching decision had been handed down by the court in the last one hundred years.

This last statement seems to us an exaggerated one. The principle of the right of freedom of contract in labor is one that has obtained from the beginning of constitutional interpretation by our courts, and it is not denied by the appellants in this case. The only point at issue was whether this particular law was within the police powers of the State of New York. Just what is "the police power of government" is not capable of exact definition, and consequently is always open to the influence of the personal equation in the judges who render a decision. A few weeks ago this same court said that Massachusetts, in enforcing its vaccination law was well within its police power. It now says that an attempt to limit New York's bakers' labor to a given number of hours per day and per week is not called for either to protect the health of the bakers or the community. In short, defining a loose term "police power," a majority of the justices rule against this particular law; the court, with a slightly different personnel, facing a different set of circumstances six months from now may render a decision as in the recent Utah and Kansas eight hour law cases, which will seem to make for the short-hour day and a limited term of labor per week.

The court intimates that in this particular case it has reason to believe that the law was enacted with other motives than the public health and welfare. Believing thus it has reaffirmed a constitutional right that transcends any "police power," but it has not put the judiciary, as some would infer, permanently athwart any legislation which either ostensibly or actually conserves the wage-earners' welfare.

What it has done, however, is to recall to the people's attention the fact that embedded in the organic law of the country and buttressed by innumerable precedents is the principle of liberty of contract; and that it is something to be guarded by the courts until the organic law is altered, which will only follow a radical change in American ideals.

Congregational Unity Tested

Mr. Rockefeller's \$100,000 gift to the American Board has been accepted by the Prudential Committee, and the larger part of it has been forwarded to the institutions for which it was intended. A majority of the corporate members of the Board have expressed to the committee their approval of its action. The acceptance of the gift is therefore no longer an open question, but so great an interest has been aroused concerning it that discussion seems certain to continue, and it is to be hoped that some principle will emerge which can be considered as a rule for the guidance of benevolent societies and churches as to what money they may seek and accept with the approval of the denomination. Such a principle is clearly enunciated by Prof. J. B. Clark on another page of this issue.

We do not expect that this or any other principle of receiving gifts will be unanimously adopted. Rarely have Congregationalists opposed one another so positively and confidently as they have over this matter. A considerable number on each side seem unable to understand how those with whom they disagree can possibly be both honest and intelligent. It is a satisfaction to note that, with some exceptions, a spirit of courtesy has prevailed in the public utterances of minis-

ters. But something more than self-restraint is needed to maintain the unity of the churches. The sense of brotherhood in administering great and common trusts must be constantly cultivated. The ties which hold Congregationalists together are exceedingly flexible; but they would not stand the strain of prolonged religious antipathies. As we look back over the theological controversy, which for a decade made the American Board its center, we can see how grave was the peril of schism, how the temper of the strife might have been sweetened, the conflict dignified and the results in enlightenment and freedom more generously accepted. This struggle was so recent that some of its lessons need not be mistaken, and to these we invite attention.

Men who would form parties on moral issues within the denomination naturally try to arrange for meetings exclusively of those who hold the same opinions. They easily find themselves as unable as they are unwilling to concede that their opponents have as high an ethical purpose as their own. Misunderstandings arise which foster bitterness of spirit; and disappointed contestants for what they cherish as their Christian principles are apt to forget, in appealing to the outside public for approval, that multitudes enjoy strife within the churches which gives opportunity to uncover their weaknesses. Congregationalists, more than more closely organized denominations, need to cherish the spirit of brotherhood, and this is cultivated, not by summoning the public to applaud the dogmatic moralist pronouncing judgment on his brethren, but rather by the sympathy which honors their highest motives with the disposition to cast the veil of friendship over their mistakes and failures.

Emotions so intense as to break the restraints of courtesy, even if excited by yearning for righteousness, when they subside often do not leave enough conviction in the party that exhibited them to be an impulse to action in gaining triumphs for righteousness at home or on mission fields; while the passion of religious controversy is almost certain to leave an injurious influence on the public mind. For example, those Congregationalists who are most eager to express sympathy with working men will not gain influence with them by calling on them to notice how other Congregationalists are indifferent to their welfare and are subservient to the rich; while those who are actually engaged in the difficult but hopeful task of bringing working men and the Church into friendly relations will not be helped by having attention publicly called to their lack of support in the denomination.

What we Congregationalists want is not the discomfiture before the public of our brethren with whom on particular points we differ. The spirit of union must prevail among us, or our best efforts to establish the principles most dear to us will come to naught and our ideals will only be dreams. Wise Congregationalists, therefore, will be patient, will not forget that progress toward ideal righteousness in business and social relations must be slow, nor that those brethren who disagree with them also have consciences. Whether in the matter just

now at issue we support the Prudential Committee or the protestants, we shall not win any worthy victories without showing to the consciences of our opponents the same courtesy and respect which we think we ought to receive from them.

It is to be expected that the position taken by the Prudential Committee on the treatment of Mr. Rockefeller's gift, and the apparent approval by the Board will be discussed extensively in associations and conferences of our churches. We hope the suggestions we have made will be so cordially received that a spirit of unity will prevail; that brethren who differ will discuss their differences remembering that enthusiastic loyalty to their principles is consistent with genuine Congregational fellowship, and that such unity is essential to the work at home and abroad which we cherish as a Christian denomination.

In Brief

The biggest photograph ever taken, just finished, is a panorama of the Bay of Naples. It is thirty-nine feet long and five feet wide, and required for its preparation 450 gallons of chemical materials, with 6,000 gallons of water. Any bay or city can sit for its picture now.

We did not think that any church could lure Rev. Charles S. Mills, D. D., from his remarkably effective leadership of Pilgrim Church, Cleveland, but another Pilgrim Church—this time in St. Louis—has boldly preferred its suit and won. He is the man for the emergency in St. Louis.

Andover's spring school of theology which began Monday promises to be of no less value than last year's session was. Instead of being confined as then to Massachusetts home missionary pastors, it has extended its hospitality to men from other New England States. The total registration will be about forty.

Since most ministers nowadays work harder during Lent than at any other time in the year and many are physically depleted by Easter Monday, would it not be part of gratitude and consideration as well as of economy to give them a post-Easter vacation of a week or two? Some churches think it would, if we may judge by their deeds.

We have received several letters asking for information about the picture which appeared in connection with a poem on Motherhood on our cover for April 15. It was reproduced from a photograph of a painting by a modern Dutch artist and can be obtained of Foster Brothers, Park Square, Boston, who hold the copyright on the photograph.

Dr. Barnardo has lately sent from his London homes to Canada a party of 366 boys, from eight to eighteen years of age. In all he has sent out 16,526. That is a large army, recruited from the streets of a great city, sent not to kill others in battle, but to follow peaceful pursuits in building up a free country. Does not Dr. Barnardo deserve the title of General with decorations for great service?

Principal S. D. F. Salmond of the United Free Church College of Aberdeen, Scotland, died April 29 at the age of sixty-six. He was widely known in this country as a writer on theological subjects. Among works of which he was the editor are a series of Bible class primers, the International Library of Theology and the Critical Reviews. He was a native of Aberdeen and was educated in its schools.

The death of Pres. H. H. Goodell of the Massachusetts Agricultural College, just as

he was returning to New England from a trip to Florida, removes an educator well known throughout the state and eminent among heads of similar institutions. He was a son of the well-known Dr. William G. Goodell, the American Board's missionary in Turkey, and was born in Constantinople. His connection with the State College dated from 1867, when he became teacher of modern languages. His presidency began in 1886.

The many friends of Dr. W. R. Harper, president of Chicago University, will rejoice to know of his wonderful improvement in health through the new X-ray treatment combined with radium. His physicians announced last week that the cancerous area had decreased one-third since the surgical operation, and the prospect of recovery is more hopeful than was believed possible. Dr. Harper is doing full work in the university and declares that he feels almost as well as ever. For him to get well will be in line with his past achievements.

The movement toward union between the Presbyterian Church North and the Cumberland Presbyterian Church is making progress and may ultimately be successful. The vote of the presbyteries of the Presbyterian Church is almost unanimous in favor of union. The Cumberland body seems to be nearly evenly divided. Fifty-nine presbyteries, one more than a majority, have voted to approve the basis of union, and forty six have voted against it. It remains to be seen whether these bodies will assent to the action of the majority. Conditions seem to favor an adjustment of doctrinal differences.

The Armenians of this country have just erected in Lexington, Mass., a monument over the grave of Rev. Dr. Cyrus Hamlin, their teacher and friend, "in gratitude for his enduring and devoted service to their people." It is an interesting fact that Dr. Hamlin at Constantinople and Rev. Crosby H. Wheeler, D. D., at Harpoort, rendered something of the same service for Armenia. Each founded a college, and both were presidents of the institutions which they founded. Dr. Wheeler was buried in the cemetery at Newton, Mass., and graduates and pupils of Euphrates College erected a monument to Dr. Wheeler's memory as an indication of their confidence and love.

Pres. J. E. Kirby of Atlanta Theological Seminary is experiencing the happy fortune of those who find that the reward of good service in one field is more service in another. His acceptance of the presidency of Drury College in Springfield, Mo., deprives our Southern seminary of a man who has seemed to be its mainstay for the last four years. But it is to be hoped that he has so firmly established it in the confidence of the Southern and Northern Congregationalists that it will be able to continue its valuable work of training pastors and teachers. Drury, with its noble history and present opportunity, offers a promising field in which hard work is sure to bear abundant fruit.

Of latter day emigrants from Germany to this country no one has risen to a higher place in our academic world or done better service as a mediator between the two countries of his birth and his choice than Prof. Hugo Munsterberg of Harvard University, eminent as a psychologist and as a writer on American national life and characteristics. He has just declined a flattering call to the chair of philosophy which the immortal Immanuel Kant filled for so long a time in the University of Koenigsberg. Professor Munsterberg's admirable estimate of Emerson last year revealed him as a staunch defender of idealism, and his article on Immortality in the April *Atlantic* shows him as a psychologist contending stoutly for a belief dear to the Christian Church.

Among British visitors this coming summer are two, not to mention now others, who will be warmly welcomed and pressed into service for addresses and sermons. One of the first to arrive will be Prof. James Denney of the United Free Church College in Glasgow and the author of *The Death of Christ*, who sails from Liverpool for Boston May 23. His first appointment is at Hartford, Ct., in connection with the John Knox celebration. Later he will go to Northfield, and after that fulfill a number of other appointments to lecture in different places. Rev. Dr. W. F. Adeney, principal of Lancashire College, is to give lectures at Chautauqua, N. Y., and will fill other appointments during July and August. We hope these brethren will be able to enjoy pleasant holidays along with their work.

A subscriber sends a suggestion which we pass along "to whomsoever it may concern" in the churches: "I have just finished reading that remarkable group of articles in the Easter number upon Life in the World to Come. Why should their usefulness not be extended beyond the private reading as a prayer meeting subject? If I were a pastor I would ask my people to read them over carefully before the next 'conference meeting,' or mark a few salient sentences to be read by different members, and then 'confer' freely on the striking and attractive thoughts suggested. That would be a meeting worth attending!" Extracts from these articles were heard with much interest in a prayer meeting near Boston last week, and called forth personal experiences and aspirations from several of those present.

Notable Points in Church News

Light as to home missionary salaries in South Dakota (page 590).

A suggestion in the interest of longer pastorates (Her Varied Activities, page 590).

Material Prosperity in South Dakota (Signs of the Times, page 590).

A summer school for ministers at Yankton (South Dakota Broadside, page 590).

Rev. Michael Burnham, D. D., LL. D.

A long and fruitful ministry in four cities was closed when Dr. Burnham resigned his pastorate of Pilgrim Church, St. Louis, last February, though the pastoral relation was not actually to be ended till Sept. 1. Dr. Burnham felt compelled to lay down his work because of failing health, but he expected to resume it in some new field after a few months' rest. In *The Congregationalist* of Feb. 25 his picture is given, with an appreciation by Dr. Patton. He died of pneumonia, April 15, at the residence of his married daughter in Denver.

Dr. Burnham was born in Essex, Mass., in 1839; graduated from Amherst College in 1867 and Andover Seminary in 1870. He went immediately after graduation to Central Church, Fall River, where he remained twelve years. A short pastorate with Immanuel Church, Roxbury, was followed by nine years' service with First Church, Springfield, from which he was called to Pilgrim Church, St. Louis, in 1894.

During the entire period since he left the seminary Dr. Burnham has been in active service. His relations with the large and important parishes to which he has ministered have been unusually influential and close. They have parted with him with reluctance and regret, and his friendships with those left behind have been many and abiding. The church in Springfield declined to accept his resignation, and only did so finally on

advice of the council. His ministry has always been effectively strengthened by the labors of Mrs. Burnham, who survives him, with a married daughter and a son, Rev. Edmund A. Burnham of Stafford Springs, Ct.

Dr. Burnham's labors extended much beyond his local parish. He was a trustee of Amherst College, of Drury College and of Hartford Theological Seminary, and a director of the Missouri State Home Missionary Society and a member of several other organizations.

The funeral at Denver, at the house of his son-in-law, Mr. Kaine, was conducted by Dr. C. H. Patton, home secretary of the American Board and a former colleague of Dr. Burnham's in St. Louis, who chanced to be in Denver on his way home from the Pacific coast. It was an informal gathering of a few friends and neighbors who had learned to love him during his brief stay in that city. Then the body was taken to Essex, Mass., by Mrs. Burnham and her daughter, Mrs. Kaine, where a formal service was held at the old church, the address being by President Harris of Amherst, who was associated with Dr. Burnham in college and seminary, and the prayer by Dr. Barton of the American Board. At the close of the service, Deacon Charles J. Holmes of Fall River came forward and offered a touching and spontaneous tribute to the dead man's memory. Another feature of the service was the singing of two favorite hymns by Dr. Burnham's daughter-in-law, Mrs. Edmund A. Burnham. The burial took place in the old cemetery where seven generations of Dr. Burnham's ancestors had preceded him.

In and Around Boston

Its Twenty-fifth Round

The two carriages which carried Rev. D. W. Waldron of the City Missionary Society and his assistants last Sunday back and forth between the South and West Ends and Roxbury and Dorchester were unnoticed among the throng of vehicles which a pleasant Easter made conspicuous on the streets, but they stood for a Christ-like ministry to shut in members of the community, which has been carried on every Easter for twenty-five years. Homes for Old Ladies, Aged Couples and Incurables were visited in quick succession. The speaking by three members of the party and the singing by Mrs. Morrill of Norwood, together with the distribution of Easter cards and literature, brightened the day for two hundred persons denied the joy of attending public worship in the churches. In addition, about thirty other institutions were remembered with packages of cards. The small sum involved in the maintenance of this Easter card mission yields large results. And if Mr. Waldron could hear a tithe of the benedictions murmured upon him from sick beds and the wards of these institutions he would feel a thousand-fold repaid for the pains-taking care with which he carries on this mission, which, after all, is only one of the incidents of his manifold service of the poor and lowly.

The Congregational Club

Lorimer Hall in Tremont Temple was filled as usual last Monday night for the April meeting of the club. Devotions were led by Rev. W. H. Sanders of West Africa and Rev. W. R. Campbell of Roxbury. The outlook committee through Mr. Frank Gaylord Cook recommended that, to promote sociability, each member wear his visiting card on the lapel of his coat, bearing the name of his church in addition to his own name, and that seats at the tables be assigned by lot. These recommendations were referred to the executive committee for further consideration.

The next meeting, May 23, is to be Ladies' Night, and the chief speaker will be Pres. M. W. Stryker of Hamilton College, New York. Rev. John Urquhart of Glasgow, Scot-

land, was introduced to the club by President Albright and made a brief address.

The topic of the evening was The Work of the Congregational Church Union of Boston, several of whose officers were on the platform. Rev. A. H. Armstrong of Chicago gave a remarkably effective and interesting presentation of the conditions and work of the Chicago City Missionary Society, demonstrating that the business of church extension in a growing city is of the first importance to the prosperity of a denomination, and that Congregationalists have done this with skill and success in Chicago. He showed conclusively that the Church is the natural method of bringing the agencies of renewal and reform into the home and the community.

The officers of the Congregational Church Union then showed how far the same kind of work has been done in Boston, and how important it is that it should be generously sustained. A paper on this subject, written by Rev. S. C. Bushnell, who was detained at home by illness, was read by Rev. Dr. H. N. Hoyt of Hyde Park. Addressees followed by Rev. E. M. Noyes of Newton Center and Mr. Samuel Usher. They explained impressively what the Union has done and what is its opportunity, if adequately supported by our churches.

Among the Arabs

Last Monday Mrs. John H. Haynes interested and delighted the Boston ministers with her graphic accounts of life among the Bedouin Arabs at Nippur in Babylonia where she assisted her husband in making excavations under the auspices of the University of Pennsylvania. Her story was heartily received, and was later indorsed by Dr. Ranké of that university, who described certain Assyrian tablets which had been excavated.

Church Unity in Charlestown

A hopeful and improving sign is the union of all bodies of Christians in church work. An eminent example of harmony was recently seen in Charlestown, where the Episcopal, Universalist, Baptist, Congregational and Methodist churches united in evangelistic services. They began Sunday afternoon, April 9, in Winthrop Congregational Church, Rev. Peter MacQueen preaching the opening sermon. That evening and every evening during the week the different churches were crowded to the doors with eager, earnest worshipers. An idea of the fellowship among the clergy may be gained from the list of preachers, representing various denominations, who spoke at these meetings: On Sunday night, Rev. Mr. Moore (Bunker Hill Baptist); Monday, Dr. Kimmel (Universalist); Tuesday, Mr. Loofbourow (Winthrop Congregational); Wednesday, Mr. Herrick (First Baptist); Thursday, Mr. Curnick (Methodist); Friday, Dr. Sprague (Episcopal). The fact that all Protestant denominations were represented in these services has made a great impression on the non-churchgoing population, and a large increase of churchgoing and of Christian work and thoughtfulness may be expected.

A New Building for Baptists

The corner stone was laid April 19 of the building of the Baptist Social Union to be erected from funds amounting to \$350,000 bequeathed by the late D. S. Ford. It is to stand at the corner of Ashburton Place and Bowdoin Street, nearly midway between the State House and the Court House. The main hall and galleries will seat 1,000 persons or 600 at tables. There are also to be other halls and committee rooms and part of the building may be rented, the proceeds to be used for religious work. It is planned to provide here a center of influence for the religious and intellectual life of the city. A large assembly witnessed the laying of the corner stone, which included prayer and singing, with addresses by Messrs. Henry W. Peabody, W. F. Dana, W. A. Monroe and Albert Curtis, president of the union.

Gifts and Moral Law

Should Benevolent Agencies Become Tribunals of Business Morality

BY PROF. JOHN B. CLARK, COLUMBIA UNIVERSITY

[Prof. J. B. Clark has long been considered one of the leading authorities in this country on questions of economics and political and social justice. A graduate of Amherst College in 1872 and a student for several years in Heidelberg and Zurich, he has been professor of political economy at Carleton and Smith Colleges, and since 1885 professor at Columbia. He is the author of *Philosophy and Wealth*, *The Control of Trusts*, and other valuable books and monographs. He is a deacon in the Manhattan Congregational Church in New York city. When we asked him to write this article we were under the impression that he sided with those who have protested against accepting the Rockefeller gift.—EDITORS.]

The practical world is struggling against iniquity which pervades "high finance," infects general business, corrupts politics and throws a doubt over the future of state and society. Fraud and robbery are common, and betrayal of official trusts is a recognized source of private wealth. With the mass of the people, who are mainly honest, it is becoming axiomatic that all governments are more or less corrupt, and that they differ from each other chiefly in the extent of the control which the dishonest minority has over them. Greed is the motive, wealth is the corrupting element, and the future welfare of mankind is the interest at stake.

A cynical opinion held by many laboring men, as well as by some others, is that the Church has taken the side of the powerful and insidious enemies of society. It has many of them among the members and the officers on whom it leans for financial support. While the Church is not a commercial body, it has been impelled to adopt some of the methods of the market, and different churches compete with each other in the attractions which they offer to the unattached public. As these become costly, large contributions become more and more necessary, and a church that cannot meet its expenses without the aid of wealthy wrongdoers is not in a position to uphold the highest standard of business morality, or to help effectively in the warfare against corruption. It is here that the Church encounters its most serious danger, for here it gives to unworthy men certificates of character. It condones the evil which the world is contending against, paralyzes its own fighting arm and makes it difficult to give aid to the forces of righteousness. At bottom the spirit of the Church is sound, but there is danger that in some of its acts it may come to the help of the mighty against the Lord and against the people.

This danger is greatest in the case of a church which lets itself be subsidized, and is less in the case of benevolent societies. A hospital, a school, a charitable association or a missionary board issues no certificates of character for donors. If any such body endorses a beneficiary at all, it does it by implication only, and that implication depends on the public understanding of what the acceptance of a gift means.

If we enjoin on our agents of benevolence that they take no gifts from dishonest men, and if they undertake to carry out the injunction, then every gift which they do accept certifies that the donor is, to the best of their belief, honest. Accepting such a gift at present does not involve this moral indorsement; but we can make the taking of all future gifts have exactly that effect by enjoining on our agents to touch no dollar that comes from a source known or believed to be tainted.

Not every man, indeed, whose money would be taken could claim that he had been tried and pronounced honest, but he could claim that he had come before a jury that found no strong evidence against him. To that extent his record must have been examined and approved.

Everything here depends on the rule of procedure which we lay down for our agents. We may merely tell them to take no money from one who is known to be an evildoer, and in that case the certificate of character which the acceptance of his gift confers will only read, "Guilt unproved." We may tell them to take nothing from men under grave suspicion, in which case acceptance will convey a somewhat stronger indorsement. If we insist that money from every doubtful source be refused, an acceptance will give a man a moral diploma that will read, "Above suspicion." If we go so far as to demand that the men whose gifts we take shall have been positively proved innocent, such men will receive from our Faculty of Morals the highest degree given *summa cum laude*.

Is it best to take the course that will attach any of these significations to the accepting of a gift? An organized secular charity is not ordinarily expected to raise questions as to the business conduct of its contributors and its taking of gifts has no conventional interpretation affecting any one's moral status. He that is guilty may be guilty still, even after he has done something toward feeding the hungry. The public may give him credit for a generous deed, but it does not change its view of his other actions. If we tell our missionary boards to take all money that may come to them, we shall give to their action the same colorless character and it will announce nothing as to the moral quality of the man who contributes toward maintaining their work. Provided that the money is legally owned—that it has not been unlawfully wrested or filched from some known victim who may arise and claim it—the boards will make no declarations, direct or implied, as to the donors' character. Is it wise or right to take this course? It will give us a simple and useful rule if there is no principle of morals against it.

There was a time when the Church accepted gifts from highly tainted sources with no qualms of conscience, and, moreover, it rebuked bad men sternly *while in the act of taking their gifts*. The robber baron disengaged some of his plunder as a penance, and the Church absolved him

from his past sins on the ground of his present attitude and conduct. Such a man has modern counterparts in plenty, men whose robberies are as real as those of their historical models, though they are less violent and, in a way, less respectable. Their motives in making donations may have in them something of the spirit of penance, though, of course, the agent who takes the gifts holds with the men no communication on that point. He is no confessor but only an administrator, and yet the Church's old rule still goes some distance toward making it lawful to receive and administer these gifts.

This rule makes the giver's present act and his attitude in making it the criteria for any judgment passed on him. If he is now trying to do a good act, he should be allowed to do it. Though in a modern case there is no conscious penance in the gift, there may be a knowledge that the practices which have secured the fortune from which the gift comes have injured the public and a desire that the fortune should do some offsetting good. It is nearly certain that a desire that the world should in some way be benefited is a leading motive in the case.

Moreover, there is in the act itself an element which favors the gift, as there was in the case of the old robber baron, namely, the fact that it is a *quasi-restitution*. Some of the man's victims may be persons who can be identified, and an exact restitution would require that they be sought out and indemnified for whatever they have lost. Whoever has robbed Peter does not atone for that act by dividing the booty between Paul and others; but when one has also robbed a community, the best he can do is to indemnify the community. A modern freebooter has probably used unlawful means to crush a particular rival, and he owes a special restitution to him; but he has also plundered the public. He has taxed the consumers of meat or produce, deceived investors by floating worthless stocks, used trust funds for his own advantage, and, in doing many things, has invoked the aid of greedy and conscienceless officials. He has bribed the men whom the public employs to protect its interests, and diffused injuries so widely among the body of the people that it is only to the people as a whole that he can make restitution. He can do no good by directly giving money to the people. Scattering coins daily in the streets would injure many persons and help few. He must employ the agents of beneficence, and pay for such services to the people as they can render. He must enable schools to teach them, hospitals to heal them, churches spiritually to guide them and charitable societies, in discriminating ways, to clothe and feed them. It is the nearest approach to a restitution to the people as a whole which is practicable.

Should the agents whom the man wishes to employ for this work say to him: "We will give you no help in paying your debt to the public. We are the

only persons who can enable you effectively to pay it and we refuse because what you now restore you formerly stole"? Is not a special obligation created by the fact of the theft, and does not this impose on others the duty of making the restoration possible? With no sifting of the giver's motives, which are as composite as those of most men, his act has the effect of doing good to those to whom his other acts did evil. The swindling director, the corruptor of legislators and judges and the partner in financial crimes have diffused so widely the injuries they have wrought that only benefits scattered as widely can undo the harm. Every one of these men is under obligation to undo it if he can, and agents of beneficence are under an obligation to help him provided always that in so doing they do not condone the former criminal acts and encourage men to imitate them. Abating a jot of the condemnation of evil would do more harm than any number of benevolent societies could counteract.

For the Church and its benevolent agencies the situation has its difficulties, as the sharp differences of opinion concerning the proper line of conduct attest; but one thing is clear, namely, that thousands of gifts must be refused, the societies' treasuries must be depleted and the work for the people must be left largely undone, or such gifts must be generally accepted. There is no logic in refusing one of them and taking a myriad of others.

A clean-cut rule of acceptance or rejection of all gifts of a definable class is the only practicable one, and the plan of universally rejecting gifts from men whose methods of dealing are shady would do more than impoverish the benevolent societies. If that were all, it might be our duty to stand the impoverishment or to cut deeply into our own resources in order to make up the loss. The serious matter is that if such a rule were universally acted on, the bad rich men would find all available avenues of beneficence closed. Though they are under a positive obligation to undo an evil work they would find themselves unable to fulfill the obligation and forced to use their wealth either for themselves or for unscrupulous sharers. If, on the other hand, we say, "Take all such gifts," we expose ourselves to a danger, but it is one against which it should be possible to guard.

The imperative need of fighting against corruption in business is the first and most important fact in the situation, and the need of enabling men who have done harm to the public to do good to it is the second. Can we accomplish both things? There are those who say no, and tell us that it is not practicable to take a man's money and then denounce his acts. It will indeed be hard for the same man to solicit the money and not keep silence as to the acts. Solicitation of a certain kind may be precluded and acknowledgments that amount to eulogy certainly are so. One may easily muzzle himself by the manner in which he does something which it is possible to do without such a result.

The main problem does not concern the manner of securing the gift, but the ultimate right to take it at all, and the principle on which, as I venture to think,

most persons will act is this: A society in its corporate capacity, may accept the gift, and officers of the society may be agents for receiving it. Every officer or member must preserve his freedom as a citizen, and the vigor of his opposition to iniquity in business.

Even though we cause our benevolent agencies to become tribunals of business morality, they will be compelled to accept many gifts from men whose conduct has not been irreproachable. For the

reason that has been stated every such acceptance will do what it does not now do, in that it will vouch for the character of the donor. Many moral certificates will inevitably be given to men who do not deserve them and some of the very evil that we dread will follow. It is better to avoid all compromising relations, to fight vigorously against corruption and by taking gifts as they come, to make sure that no acceptance carries with it a moral indorsement.

The War in the Far East

Up to the Manchurian Wall. What Next

BY REV. J. H. PETTEE

The Japanese have registered another great advance and given the world a new electric shock. The world ought to be accustomed to such surprises by this time. The pity of it is that Russia seems hardened to them and will not acknowledge that they are wracking her to pieces.

After months of re-enforcing and fortifying and waiting for each other to move, the two rival armies curled between and without the great Manchurian rivers Sha and Hun began their preliminary skirmishing and the momentous "battle around Mukden" was on, even while the ice king still reigned in Manchuria and below zero weather severely tested the mettle of hardy warriors. It will go down in history as one of the great battles of the ages. More than half a million fighters, with all the paraphernalia of applied military science were brought into action and the bitter struggle covered seventeen days. In thoroughness of preparation, unity of action, strategical skill, general intelligence and heroic devotion the Japanese once more demonstrated their superiority over the hosts of Russia. Whether we measure Marshall Oyama with Commander Kuropatkin or the ordinary Japanese soldier with the peasant soldier of the czar's realm the result is the same.

Some of Japan's foreign friends had feared lest the emperor's government had made a mistake in assigning the field marshalship to Marquis Oyama, thinking that he was superannuated and would lack in aggressive generalship. The fear has not been realized and Oyama is now being named with the Hannibals, Von Moltke and Grants of military fame. One striking thing about him is the confidence he reposes in his subordinates. If they fail on the earlier ventures he quietly says, "Try again, you'll succeed next time."

Another commendable trait is his considerate treatment of non-belligerents and prisoners of war. He gave orders that when Mukden, the historic capital of Manchuria, should come under Japanese control no soldiers should enter the inner sacred city and every possible regard should be paid to Chinese sentiment. It was the same in the China war. Such acts go a long way toward accounting for the orderly conduct of the Japanese soldiery, even when incensed by brutal acts of the enemy. When we remember that the Marchioness Oyama is a devout Christian and the general himself is a reader of the Bible, we draw conclusions and take courage. He was ably assisted by his chief-of-staff, General Kodama.

Other generals, moreover, have been wisely chosen and placed where the special ability of each would count for the most—the aggressive Kuroki at the extreme right; the intrepid Nogi, trained by his Port Arthur experience, on the extreme left; the calm, methodical Nozu and the broad-minded, open-hearted Oku in the center. The victory was assured ere the first gun was fired. No wonder George Kennan can quote an intelligent Russian as saying, "I myself heard one sol-

dier say, 'If they would only give us Japanese leaders we could conquer the world, but as it is we lay down our heads for nothing.'"

Japan has pushed her enemy up to the Manchurian extension of the great Chinese wall. There is little beyond but open country and a semi-desert until the neighborhood of Harbin is reached. What is the next plan on the program? Probably as the world suspects, Vladivostock and Saghalien. From information personally received from high sources some months ago my own inference is that the Japanese have already secured more than their first plans covered. The Russians by delaying to sue for peace are forcing the Japanese to advance and increase their demands.

Fire eaters and jingolists have shouted loudly from the start a year ago, "On to Harbin," "On to Lake Baikal," "On to Petersburg," but the government itself had no such purpose. Japan has already accomplished her purpose and only Russia's pride and obstinacy stand in the way of peace. But the tide of public opinion here sets so strongly and confidently toward further humiliation of the czar's government that Japanese rulers and strategists may yet be compelled to move the boundaries of their conquest far to the north of the great stone wall. Yea, even to the iron road way that leads from Russia to the Eastern seas. The money kings of France and other influential friends of Russia may well be moved by these considerations in urging Russia to accept the inevitable and stop the war.

Matters Religious

The Y. M. C. A. is pushing its army work in Manchuria with increased efficiency and acceptance. Its latest master stroke has been to secure permission for Rev. J. H. DeForest, D. D., of the American Board mission to go all through southern Manchuria as a traveling secretary for the organization, to preach, hold personal conversation, distribute literature and in other ways minister to the spiritual needs of officers and men. Dr. DeForest has been granted letters of commendation and introduction from Premier Katsura, Minister of War Terauchi and others high in position. He sailed from Osaka, March 15, on a government transport and expects to be gone six weeks. His own army experience, his well-known appreciation of the Japanese people and his popular tracts on religious and allied subjects make him probably the best man in Japan to go on such a timely mission.

Early in April the thirteenth annual convention of the Japan Union of Christian Endeavor is to be held at Okayama, and indications point to a meeting of unusual spiritual and practical power. There is a hush of general expectancy throughout the country. The churches are filling up once more. Union efforts of all kinds are much in favor, preachers are reporting the glad news of revival movements in Wales, America and Bulgaria, and Christian Japan is anxious to swing into line with this world-wide advance toward holier deeds and a finer spiritual service.

Okayama, Japan, March 20.

Laymen and a Revival

Their Responsibility and Opportunity

In the hope of obtaining the thought of representative laymen in different parts of the country as to their own relation to the religious awakening we sent them the questions printed below and are glad herewith to give our readers their frank and suggestive replies. Some answered categorically and the numbers prefixed to their answers correspond with the numbers attached to the questions. Some preferred to answer the questions as a whole and in those cases the replies are not numbered.

All Ready to Listen, Some Ready To Work

I doubt if "late years" have brought any marked change in the relation of laymen and ministers to the spiritual life of the church and community. In all years the laymen have felt that the main responsibility rested on the minister; that is, they have looked to him for leadership. They have thought of him as called to go up into the mount and receive the divine message by which their own lives should be quickened and directed. In general, the laymen have been ready to listen to the message and to respond to the call for service, never all of them, but always some of them. There have been in every church years of spiritual inertness and years of life and light, and this alternation of spiritual ebb and flow has followed the waxing and the waning of the spiritual leadership of the minister.

The spiritual life of the community cannot be separated from the spiritual life of the church. As the church develops its own spiritual life it quickens souls in contact with it and draws them to itself, while people more remote feel the radiant influence and are better for it. To what extent in ordinary conditions laymen may wisely take the initiative in efforts to quicken the spiritual life of the community, I am not prepared to say.

Lynn. GEORGE H. MARTIN.

A Broad Vision of Opportunities Needed

1. Taking our churches as a whole, the layman's power and influence is increasing. There are more educated men in our congregations than formerly; the Sunday schools and Endeavor Societies are training men to an active participation in church work. When the church of which I am a member was pastorless recently for several months, twenty-two different laymen conducted the prayer meetings acceptably without exhausting the list. The recent laymen's missionary movement in Chicago, the convention of Congregational laymen in Lincoln, Neb., and the prominence of laymen with the ministers in the Union Conference movement in Boston are significant. The Y. M. C. A. movement at home and abroad, the Student Volunteer movement and the young people's missionary movement are largely the work of laymen. In the C. E. movement, while Dr. Clark, its leader, is a minister, he has chosen his lieutenants largely from the laymen.

2. Let laymen identify themselves with all the activities of the church, not forgetting to bear their full part in philanthropic, humanitarian and civic interests, so that church members shall not seem to be segregated, attending only to their local church affairs. Doing work in these other interests will add power to the church in the community.

Boston. SAMUEL B. CAPEN.

The Personal Approach Essential

1. Without limiting the time to "late years," I think the average layman has laid the main responsibility for the expression of the spiritual life upon the minister.

2. By recognizing the fact that the church

is the only organization that stands distinctively for the religious life in the community. By personal attendance upon the preaching services and prayer meetings. By talking them up during the week, and securing the attendance of non-churchgoers. By personal invitations to accept Christ as Saviour and unite with the church. By witnessing for Christ in the prayer meeting. When the day of Pentecost was fully come, every man heard the message in his own language. They need to hear it today in the language of the mechanic and the merchant, the clerk and the cash-girl, the shipper and the stenographer, the servant and the mistress, the rich and the poor, the educated and the uneducated. By holding neighborhood meetings led by laymen.

3. The most specific and successful work that has come to my knowledge has been personal work. Wherever men have been definitely sent after other men they have secured results. Too much of our work is an effort to

(1) *Has the average layman in late years shifted on the minister the main responsibility for the spiritual life of the Church and the community?*

(2) *In what definite ways can laymen today co-operate with ministers to extend a genuine religious spirit in a community?*

(3) *Will you cite any instances of specific religious work on the part of laymen which may serve as a model to other laymen.*

organize the people and save a crowd. We need to organize the individual and send him after the individual. In this way you get the crowd at the right end of the effort. By this method individual churches have received from nine to over one hundred new members.

Boston. WILLIAM SHAW.

Must Realize That All Men Are Called to Work

Of late years the average layman, either by neglect, or by indifference, or by a too self-conscious sense of incapacity, has allowed himself to look upon the minister as responsible for the spiritual welfare of the church. The change must come through some means that vitally stirs the layman with the consciousness that all men are called to be "ambassadors for Christ"; that every promise and every command of the Saviour is addressed to each soul personally. Once roused to that conviction, the sincere Christian must by home study, by family prayer, by regular attendance at his church services, and by participation in them, open his mind to the guidance of the Spirit and put himself in harmony with the Spirit's organization, the Church.

Then he will be able to put at his pastor's disposal any service possible—like the leading of prayer meetings, at church or in neighborhood gatherings; and he can then also be one of those quietly subordinate but indispensable workers who attend to the details of successful evangelistic effort. Most of all he must be constant and fervent in silent prayer and earnest and practical in his purpose definitely to affect hostile or indifferent souls by personal example and word.

Metrose, Mass. KENNETH BEAL.

Guarding the Private Life. Faithfulness to Public Duties

1. Materialism is the order of the day. Spiritual life is at a low ebb. Money—money—pleasure—pleasure, and the "average layman" is caught in the swirl and leaves undone spiritual duties, public or private, "shifting on the minister," perhaps not consciously or intentionally, yet none the less wickedly, the work for the spiritual life of the church and community.

2. By a definite spiritual life in the home, through secret and family prayer and Bible study.

By attending Sunday and midweek services, with preparation by prayer, and by study of topic for midweek service, taking part in the latter in some way, by inviting others to go to the services, greeting strangers cordially and speaking an appreciative word to the pastor.

By watching in church and Sunday school for those whose hearts seem tender with regard to the "things of Christ" and speaking a loving word to them. By always recognizing the dignity of the ministerial office and by living out true Christian principles.

3. Bible class work in church and Y. M. C. A. House visitation, filled with love for Christ and those for whom he died. Small house gatherings for mutual prayer. Thoughtlessness of self and thoughtfulness for others. "Let this mind be in you which was also in Christ Jesus."

Fitchburg, Mass.

F. FOSDICK.

Co-operation of Pastor and People

1. With but few exceptions the layman of today has shifted on the minister the responsibility for the spiritual life of the Church and community. It is also as true that some ministers are apparently indifferent to the need of a revival. Perhaps it is not largely the minister's fault, the seeming indifference of the average layman having chilled him in his first enthusiasm to win others for the Master. Throughout Massachusetts, as some of us have met the young people of our churches, we are persuaded as to their willingness to follow their pastors in any work of evangelism. Let our pastors call for their followers, both old and young, to "come ye out and be ye separate," become "fishers of men."

2. All young people and elders should approach pastors upon this vital subject. How quickly they would respond to our confession of neglect in winning others to him. Before the "throne of grace" we could ask forgiveness for our shortcomings, acknowledge our desires, profit by seasons of fellowship and communion together, strengthening each other through our prayers to be used of God that our church may prove an evangelistic force in our community. GEORGE E. COPELAND.

Worcester, Mass.

The Midweek Meeting a Good Starting Point

1. The tone of religious activity is low. It would seem as if the larger part of the responsibility had been delegated to the minister. Only a few, a few of the laymen of our churches are bearing their share of the responsibility of the spiritual life of the Church.

One can almost hear them say, "I have obligated myself to this thing and that thing. Pray have me excused." Honor is due to the faithful few who have caught the inspiration of the value of such service.

In some cases the minister may have willingly borne the brunt of it, and the laymen seem very willing he should do it.

2. The best and surest way is the co-operation of the layman with the minister in the midweek prayer service. Is it not true that when this service has been allowed to droop and die that the spiritual vigor of a church is inoperative? A larger interest and consideration of missions is also necessary. A praying and a giving church is a spiritual and forceful factor in any community.

3. I cannot give any specific instances of a layman's work other than the untiring work of faithful men whose constant service in well doing is a fulfillment of the old saying, "Where there's a will there's a way."

I am afraid that the heart of the average layman has not been touched else he would be alive to the great opportunity. I cannot give you anything new, it's the old story of keeping everlastingly at it in a hopeful and cheerful spirit.

Concord, N. H. WILLIAM P. FISKE.

Ministers Must Quicken the Laymen

The strenuous life that the average business or laboring man must follow in order to attain even moderate success leaves little opportunity for the development of his own spiritual nature, and leads him to feel less responsibility for the spiritual well-being of the community in which he lives. And yet I suspect that it is more a lack of inclination than of time that these higher interests are neglected, for never were fraternal, social and literary organizations more flourishing than at present.

I wonder if the ministers themselves are not a bit to blame for this state of things! Haven't they in these recent years been preaching ethics more than religion, about the gospel instead of the gospel itself, all in an endeavor to keep up with the practical age in which they lived? True religion is bound to be practical, but it must be more than that, to be effective; it must touch the emotions and make men *feel*. We laymen who are occupied with practical things all the week are hungry for church services that will feed our spiritual natures and lift our souls to a higher plane.

The minister who can touch and quicken the inner life of his laymen will find them in the prayer meeting and other services ready to help him as occasion offers. The usual activities of the church provide abundant opportunity for laymen to co-operate with the ministers in promoting the religious life of the community, if they only have a mind to work.

Greenfield, Mass. F. A. RUGG.

A Good Word for the Average Member

1. There are some laymen today who are blind to their privileges, who do not assume any responsibility for the religious life of the church; but I believe that the average man in the church desires to be doing something—the pastor endeavors to do it all, whereas, if he possessed the faculty, he might have many capable lieutenants, with other willing workers in the training. Is it not often true that the office of assistant might be abolished if the head pastor only appreciated the fact that he had a host of helpers at his call and knew how to use them? Where today do we see the faith that Christ placed in mankind?

2. The Christ life copied in the home, towards the wife, the children, lived on the street, in the office, in the drawing-room is greatly in co-operation with the pastor, with

the Master, in extending the most genuine religious life.

3. A feature in our church is the men with consecrated common sense teaching the boys in the Sabbath school. I have known of such strong men taking from the Christ a word to the dying, the sick, the afflicted; have seen them weep with their kind when the wife had gone, and, above all, they have led the wayward youth to the Solid Rock.

Minneapolis, Minn. T. H. COLWELL.

What Half a Dozen Men Can Do

1. There seems to be a growing tendency in these days of increasing business pressure for laymen to lose sight and thought of the spiritual life. The trouble with a vast number appears rather an ignoring of duty than a shifting of responsibility. To awaken men to the importance of the life controlled by the Spirit of God, to an unceasing struggle for it and to a recognition of their responsibility for such life in the church and community seems the supreme problem of the minister today.

2. The extension of a genuine religious spirit in the community can come only through lives made holy by the Spirit of God, and this applies equally to pulpit and to pew. Given such life in any particular church and God will not only point out the definite ways for doing his work; he will also transform lives.

3. I have in mind a church in which half a dozen men meet regularly every two months in company with the minister, plan for the missionary meetings, arrange topics and leaders, plan the system of benevolences, discuss matters of general interest to the church and report their action from time to time to the church. WILLIAM S. WOODBRIDGE.

Duluth, Minn.

The Idle Ninety Per Cent.

1. I believe you have found the main cause for the lack of spirituality in our churches. My observation is that the churches never average more than ten per cent. of their male members in active, spiritual force. Who is responsible for this remarkable condition, the minister or the laymen, I cannot say. I am sometimes inclined to believe it is the fault of the minister because of indifference or neglect or both. There is not a business interest of any kind whose management would tolerate for twenty-four hours the absolute idleness of ninety per cent. of its employed force. Why the Church should do this I am not able to say.

2. Laymen need to be educated and trained for service. To begin at the beginning, those who can read can be called upon to read the Scripture lesson at prayer meetings if nothing more. Most laymen, if lovingly encouraged, will pray in public. This greatly helps spiritual growth and spiritual influence. Many laymen can be induced to hold cottage prayer meetings in the homes of the membership. This has wonderful influence in developing individual life, in strengthening Christian homes and making religious influences felt throughout the entire community. Other laymen can be induced to speak at special meetings at the church, held for spiritual development. Each of these classes will gradually grow into larger service if they are only given the opportunity and helped by the minister at the proper time. It has been my long time conviction that there is entirely too much dead formality in all our church services. The law of life, health and growth, both natural and spiritual, is found in constant and proper exercise. Christian laymen thus educated can be soon made a strong force for personal work among the unsaved.

If I were a pastor, I would never rest until I saw that every member of my church was provided with some Christian service to render. I would go further and see that the duties assigned were discharged or I would know the reason why. In this I would pro-

ceed upon exactly the same principles as I would with an idle employee in my business. The churches are burdened with a great mass of dead matter that needs to be quickened or put on the outside.

3. Did not the great revival of 1857 find its beginning in the Fulton Street prayer meeting, started and conducted by laymen? The greatest revival ever known in this city was conducted about five months ago, under the auspices of the Business Men's Gospel Union, with Dr. J. Wilbur Chapman and his associates to do the preaching.

Atlanta, Ga. W. J. NORTHEN.

Good Work in the Rockies

1. The average layman does shift the main responsibility for the spiritual life of the church on the minister; and yet I believe it is also true that such responsibility is being recognized more and more by the laymen.

2. By undertaking some definite religious work in the community.

3. Golden, Col., a town of some 2,500 inhabitants, is situated at the foot of the Rocky Mountains. The neighboring mountains are thinly populated. There is no chance for the mountain people to get to church. There are a few schoolhouses but no churches. The Presbyterian church of Golden has annexed this mountain district, as it were, as its legitimate home missionary ground and is holding at three places, distant some ten to eighteen miles, regular preaching services once a month. These services are conducted by laymen with the occasional assistance of the pastor. The work was inspired and planned by the pastor, but it is essentially a layman's work, and it is meeting with great success. These same places are conducting weekly Sabbath schools, all carried on by laymen.

Golden, Col. HORACE B. PATTON.

The Arousing of Episcopalian Laymen

In the last twenty years the laymen of the Episcopal Church have made great progress in the direction of assuming the responsibility of helping the clergy in promoting the spiritual life of the Church and the community, and the tendency is decidedly toward an increase in the acknowledgment by the laymen of the Episcopal Church of that responsibility. The definite ways in which the members of the Brotherhood of St. Andrew and many others in the Episcopal Church who are not members of the brotherhood do co-operate with the clergy to extend the general religious spirit in the community is by bringing men to baptism, confirmation and the more regular and frequent reception of the Lord's Supper.

I heard the other day of a man, for instance, who had brought nine other men to confirmation. There have been many instances in the experience of the brotherhood of success in bringing men to the sacraments of the church by individual work, through the means of parish clubs, and through rescue missions and boys' clubs.

Boston. ROBERT H. GARDINER,
President Brotherhood of St. Andrew.

The Church Not a High-Class Social Organization

1. "Yes"—"No" have come in almost equal numbers from ministers and laymen. Those asked have been workers in city churches. Analyzing the replies, I find that in the churches removed from the center of the city where pastors and people seem to come together more frequently, the laymen have taken a larger share in the spiritual life. Down-town churches, composed more largely of men of affairs, complain of lack of spiritual effort on the part of their laymen. If the lay-

men have not taken their share of responsibility, it would seem to be due somewhat to the lack of leadership and the failure to place upon them this responsibility. There seems to be an inclination on the part of some ministers and laymen to regard the Church as a high-class social organization, to be increased as much as possible under promise not to require any real Christian work.

2 (a) Get into their own life the deep spiritual power that leads them to think of higher things than business. (b) Accept the duties requiring spiritual effort—e. g., teaching of Bible classes with men who are not Christians and who must be brought to Christ. This may be in the Sunday school, in shops, Christian associations, or wherever groups of men can come together. If not equal to teaching, assist those who are. Getting close to working men especially will soon prove that they believe in real spiritual life and that they want help.

3. The most striking work done today, I believe, is the shop Bible class of the Young Men's Christian Association, taught by laymen from ten to twenty minutes once each week, at noon or midnight, in the shoproom. This work is now carried on with great success in hundreds of cities and shops, the classes being largely taught by laymen. Along with the teaching of these classes, there is need of men who, by their attendance at these meetings, will assist in song or personal conversation.

Dayton, O.

E. L. SHUEY.

Thorough Integrity in Every Day Work the Essential

1. I believe there has been of late years a larger responsibility assumed by laymen than formerly. This involves their recognition of their duty toward all portions of the work of the church. It covers the part of the consistent churchman in all the struggles of active life—social, civic and moral, as well as spiritual.

2. The first great revival which must come among men in all walks of life, from the day laborer to him who manages great business interests, is that of thorough integrity in the everyday work of life. It is not possible that a genuine religious spirit can prevail in the absence of this. Laymen can, within the Church, be faithful in attendance upon its services. Each can assist the other, and all co-operate with the minister in arriving at a better understanding of the need for the Church in the individual lives of men and in the life of the community. An awakened interest and united zeal within the Church will open the eyes of all to the need of men imbued with the teachings of the Church, in the world's work. In a church so at work, religious interest will be abundant, and its experiences deep and strong.

3. I do not believe that any individual has accomplished his part by a single specific act, nor can I find any large hope in any instances of special religious work I can remember of. The step in the life of a single church, which I remember as most worthy of imitation, was the getting together of the men of a church in a body. There they stated, one after another, each, his own opinion of what the Church meant to him and to the community. During this discussion, consciousness of the dignity of the Church, of its absolute necessity, and of its great opportunity grew. There was in the end a resolve to stand together for a new and larger work. All recognized that results were not to be attained in a few days or by a few instances of service. Their pledge each to the other and all to the minister was for continuous, faithful allegiance to the Church and its purpose seven days in the week. Such a movement accomplished very much. Above all, from its very inception, it had prepared all concerned for a sane, steadfast religious growth.

Kansas City, Mo. H. M. BEARDSLEY.

Laymen More Co-operative Than Originative

1. Twenty or twenty-five years ago the minister and deacons and possibly two or three more were held responsible for the spiritual life of the church. It is much the same now. If anything there are more laymen now with a feeling of responsibility. I do not think the average layman has done any shifting of late years.

2. Rather than originating new organizations it would be better for laymen to co-operate with ministers in the work of young people's societies and Sunday schools. Through these organizations they can do much to extend a genuine religious spirit. If more members of the church and community can be gathered into the Sunday school for Bible study it will be a great help. And laymen can do much in this line. They can also help in neighborhood meetings.

3. One of our laymen was made home department superintendent. He instituted neighborhood meetings for the study of the lesson. In one outlying village, where he held these meetings weekly, he found a desire to have a Sunday school in the schoolhouse. There had formerly been a Sunday school but it had been discontinued on account of the lack of a leader. He reorganized the school and has been superintending it for two years. Now money has been given to erect a chapel.

SAMUEL H. WILLIAMS.

Glastonbury, Ct.

In and Around Chicago

(*The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.*)

The Bible Institute

Preparations for the summer school have been made and the lectures announced. The number in attendance, men and women, increases each year. This year there have been 495 persons enrolled in the regular course of study, 281 men, 211 women. The calls for ministers, Bible teachers, lay workers, etc., are more numerous than can be met. The institute is maintained at a yearly expense of about \$40,000, three fourths of which has to be raised by personal solicitation. This summer special attention will be given to tent preaching, open air services and services with a gospel wagon. Two tents are kept in constant use and hitherto have been crowded with people not in the habit of attending church. Under the direction of Mr. A. R. Fitt the institute is enlarging its work each year and is filling a place entirely its own.

Illinois College

At the annual meeting of the alumni residing in and near Chicago, held Saturday night, April 8, gratifying reports of the condition and prospects of the college were given. The alumni as a rule do not believe in co-education and therefore regret the action which united the college with a female seminary in Jacksonville. Were there any way by which this action could be reconsidered, they would gladly welcome it and aid in increasing the endowment of the college and the number of its students. The college has a fine faculty, and it is hoped that a president will soon be chosen. The trustees have unanimously chosen Dr. Charles H. Rammelkamp of the department of history and political science as president of the college to succeed Rev. Clifford W. Barnes, resigned. Dr. Rammelkamp graduated at Cornell in 1896 and was at once elected to the fellowship of American history in that university. The following year he became instructor in history and at the end of three years received the degree of Ph. D. The year 1900 was spent in Berlin whence he was called to Leland Stanford to fill the chair of history for Professor Duniway during his leave of absence. At the latter's return Dr. Rammelkamp was elected professor of history

and political economy at Illinois College where he has remained till now. He is popular with the students and has the confidence of the faculty.

State Home Missions

Last year receipts were less than they should have been, less even than usual. This year, thanks to wise and constant work, they have increased, though still below the giving ability of the churches. During the year closing April 1 contributions to the national, state and local societies have aggregated \$44,341, 98.52 per cent. more than last year. This sum does not include legacies and special funds for the state society. Thirty-five persons have worked in forty-two different fields. Two hundred and forty-nine members have been received into the churches, 183 on confession of faith. Twenty per cent. of the money given goes to the national society for the regions beyond. In addition to delivering 146 sermons and addresses, Dr. Brodie has as state home missionary superintendent and in connection with the ministerial bureau assisted in the settlement of forty-seven ministers.

Return of Dr. Pearson

Last Monday Dr. Pearson was in his Chicago office as full of earnestness as ever in considering the needs of colleges and the best or most promising fields for investment. His health, he says, is perfect, but Mrs. Pearson is not as well as could be wished. The winter in the South has been delightful for them both. The Doctor has decided to make his next large gifts to the mountain regions of the South. He believes that better material for the making of men and women of the highest and best type does not exist than in this neglected region. He is delighted with reports from the various colleges he has aided and especially with progress at Berea. Dr. Pearson has just celebrated his eighty-fifth birthday, but moves about as if he were less than fifty.

A Great Legacy

The Art Institute of Chicago by the will of Benjamin Franklin Ferguson receives a gift of \$1,000,000, to be known as the B. F. Ferguson Monumen Fund, and the income to be used under the direction of the Art Institute for beautifying Chicago. The will suggests "the erection and maintenance of enduring statuary and monuments of stone, granite or bronze in the parks, along the boulevards and in other public places commemorating worthy men and women of America or important events of American history." Not only must the work meet the approval of the trustees of the institute, it must be acceptable also to the park commission and the municipal art commission. Mr. Ferguson was a widely-known lumber dealer.

Ministers' Meeting

Monday morning was emphatically a woman's occasion. Miss De Busk, representing the Education Society, spoke of her work in New Mexico among the Spanish people. Mrs. Milward Adams, whose name is a household word in the art circles of the city, followed with a talk on the dramatic element in preaching.

The Club

At the meeting in the Auditorium, April 17, the chief speaker was Dr. William A. Quayle, recently from Kansas City, and now pastor of St. James Methodist Episcopal Church, Chicago. Dr. Quayle enjoyed a unique reputation in Missouri and is likely to obtain the same reputation here. In his address on The Business of Reaching Folks he made it evident how he reaches them and what he does for them after he has reached them.

Chicago, April 22.

FRANKLIN.

Our national Hall of Fame is to have its list of twenty-nine names considerably increased. No living candidate need apply.

First Impressions of the Pacific Coast

By Rev. Cornelius H. Patton, D. D., Secretary of the American Board

They are fond of quoting a saying out here to the effect that California is the country where the rivers run bottom side up, the squirrels make nests in the ground, the rats climb trees, and the people go out-of-doors to get warm. I have verified this as to the rivers, the squirrels and out-of-doors, and am quite willing to believe the statement as to the rats. A Boston man said to me, as we stood one afternoon on the shore of the Pacific Ocean, that it shocked his sensibilities to see the sun setting in the ocean. The only orthodox sun for him rose from the ocean and set behind the hills.

But for most of us the strangeness of things here is the chief charm of the region. One is amazed at the mild and equable climate along the whole coast from San Diego to Seattle; at the wealth of foliage in the north, where rain is abundant, and at the bareness of the hills in the arid region of the south. "Where are the trees?" you say again and again as the train carries you from San Francisco to Los Angeles, and before the words are out of your mouth, you are rushing through some village where a wealth of tropical foliage surrounds you on every side, and you find yourself staring at strange trees which you have read about from childhood but never before have seen. O the magic power of irrigation! Who would suppose that the mere touch of water would make the wilderness blossom like the rose!

QUALITY OF THE PEOPLE

The people alone seem familiar. They are the same good folks you meet in the East and have known all your life; somewhat more sunny and optimistic, more given to blooms and booms, but, after all, the right kind. Many are pure products of the coast. I met a minister's wife of charm, and as I listened to her conversation, I tried to place her in my mind, hesitating for a time between Boston and New Haven, finally deciding in favor of the latter place. With the most delightful of Eastern accents and the broadest kind of an "A" she informed me that she was born and brought up in the State of Washington. However, Eastern people are in evidence everywhere and are the most enthusiastic "spielers" on the coast. This is especially so when they want to get rid of their fruit ranches. Those who are buying real estate in the cities say less but look more. They will tell you a story or two the second day out on the train.

On the Pacific coast the Bay State seems to be appreciated at a higher value than at home. I am told that the early settlers of Oregon and Washington were called "The Bostons" by the natives. An Eastern minister cannot speak on the coast without a group of Massachusetts people gathering around him after the service, like a lot of long lost relatives. At Forest Grove, Ore., the seat of our Pacific University, I was introduced to the audience as "from Boston," having lived in the city of the "Ancient and Honorable" for the long period of four months. It was somewhat amusing, the more so as every other minister in the room came from Massachusetts or some New England State. As far as I could make out, I was the only genuine Westerner there.

AS TO MATERIALISM ON THE COAST

Ever since I read Kipling's American Notes I have desired to visit the coast if for no other reason than to test his charge of gross materialism against these good people. Kipling certainly lacks the poetic imagination when it comes to judging a pioneer people. The presence of wood sidewalks and unpaved streets in a town settles it in his mind that the citi-

zens are past all hope. If these people had been half as barbarian as he says, long ago they would have sent a committee to lynch him for his severe strictures upon their civilization. As for the gross materialism of the West, I do not find it. True, a man out missionary moves in a charmed circle of idealists; but even he can ask questions and keep his eyes open between churches.

If materialism means attending church in great throngs, if it means evangelism and education and intellectual interest and social reform and good architecture and a passionate love of flowers, then are the coast people materialists indeed. After all, religion is the truest test, and one must admit that religion is flourishing on the coast as nowhere else in the United States. All up and down this region the churches are filled on Sundays, and some of them crowded. Nowhere have I found such audiences. It is so in every denomination. Congregationalism is particularly fortunate in its strong ministers in this region. With such men as Wallace at Spokane, Smith at Seattle, Ford at Tacoma, House at Portland, Adams at San Francisco, Brown at Oakland, the Days (father and son) at Los Angeles, Meredith at Pasadena and still another Brown at San Diego, it is perhaps no wonder we have a string of truly great churches on the Pacific slope.

But as strong as the preachers are, there is something underlying their work which accounts for this vigor of church life. It is the general spiritual tone of the people themselves, a certain buoyant and optimistic spirit pervading the church life. Its surest indication is a large attendance of men everywhere. Dr. Adams preaches to nearly as many men as women. At First Church, Portland, the average percentage of adult men attending Sunday morning during 1904 was thirty-seven and a half. Add the boys and the male sex stands well to the front. Not infrequently the men are in a majority. Another sign of the spiritual tone of these churches is that they are still talking about Campbell Morgan. The evangelistic campaign conducted by J. Wilbur Chapman, great as it was, has not effaced the deeper work of the London preacher. Naturally San Francisco bears some marks of her origin in the gold craze, and as the metropolis of the West there is a degree of materialism there not found in other cities. Yet all the early settlers were not ruffians. I met five original "Forty-niners," all Christian men and Congregationalists. Four of them are wealthy and are liberal supporters of religious and humanitarian enterprises. Southern California is peculiarly fortunate in having been settled by churchgoing people from Iowa and the middle West. "Full well she keeps her ancient stock."

CONGREGATIONAL INTERESTS

It makes the heart of a Congregationalist rejoice to find fifteen churches of our way in Los Angeles and five in Pasadena. The First Church, Los Angeles, is a magnificent great enterprise enrolling 1,500 members. Dr. Meredith's achievement in building a great church in the heart of Pasadena, without weakening any other enterprise, is a superb accomplishment, a cause for common rejoicing. In all these things eastern tourists have been liberal helpers. Dr. Adams says that they always know when eastern people are in the congregation by the presence of copper cents and dollar bills in the collection. Money here is seldom seen except in the form of silver and gold. But in both North and South California large personal checks on eastern banks have notably swelled the building and debt fund of our churches.

And then there are the colleges—Whitman,

Pacific University and Pomona—well placed, well manned, with a splendid future before them. They all are high-grade institutions and gratifyingly religious. At Pomona quietness, attention and reverence at chapel exercises are taken for granted. The type of religion is manly and practical. When Pomona contested in field athletics with Leland Stanford University recently the "rooting" for the home team would have provoked the admiration of the most enthusiastic man from Princeton or Yale. The close attention of the same students to a long foreign missionary address the day before even more would have astonished the average Eastern college man. Eight colleges and seminaries have been visited on this trip across the Continent, and the impression gained from these institutions is that they are the biggest and best thing we Congregationalists are doing. To them we must look more and more for our ministers, our missionaries and our trained lay-workers at home and abroad.

THE AMERICAN BOARD AT SEATTLE

When the American Board, next September, goes to Seattle it will meet for the first time on one of its foreign fields. Marcus Whitman and his associates, under appointment of the American Board in 1835, pre-empted the Oregon country, then a foreign land, for Christ; and it is yet to be proved that they did not also save the Northwest for our country. This section is to be the New England of the West. Washington is to be Massachusetts and Oregon Connecticut in our new Congregational domain. Already we have 150 churches in Washington, all alive with the true Pilgrim spirit. It will do our Eastern people good to attend the coming meeting. The Seattle churches are making generous preparations, and propose to offer hospitality not only to corporate members and missionaries, but also to all Congregational pastors and one delegate from each church. This is unprecedent hospitality and should call out a corresponding generous response.

It is worth the trip to see Seattle, that City Beautiful, on its green hillside by the blue waters of the Puget Sound, and its panorama of snow peaks on every side. Here come the ships from Alaska and the far East; over there is the great Pacific on whose farther side lie God's millions in China and Japan. Already one-third of our missionaries sail from Pacific ports, and the proportion is likely to increase rather than diminish. This meeting should mark a new year in the Board's history, the stepping out into the larger vision of Christ and the world which comes to one so naturally here by the Western sea. There has been some criticism of the Board here as in the East, but it has been good-natured, and through it all shines the determination to let no difference in judgment as to financial policies stand in the way of the work for which the Board has existed for ninety-four years.

I was asked what message I had received on the Pacific coast. The best message to me came from a pair of mocking birds who were building their nest in a rose bush by my window at Pasadena. Several mornings I was awakened by these friendly birds singing their "Cheer up, cheer up" as they sat on my window sill. The morning breeze brought in the sweet breath of orange blossoms and roses, and the date palms waved their great fronds in the early light. The whole atmosphere was full of contentment and rest; but those dear warblers touched the chord in my heart which will ring for many a day. The man who comes to the coast to learn its deepest lesson, will find everything saying, "Cheer up, cheer up."

Pasadena, Cal., April 10.

For the Children



"To Let"

BY HANNAH G. FERNALD

Now the birds are northward winging
All the lisping leaves are singing:
"Trees, trees to let!
Here's a home for every comer,
Share with us the happy Summer,
Trees, trees to let!"

"Build not in the waving grasses,
They must fall e'er Summer passes,
Trees, trees to let!
In the bushes snakes may harm you,
Cruel cats or dogs alarm you,
Trees, trees to let!"

"We will guard your nests so surely,
Rock your little ones securely,
Trees, trees to let!
You shall have, from our cool shadow
Splendid views o'er wood and meadow,
Trees, trees to let!"

"Come! We spread our arms to meet you,
Sing our leafy songs to greet you,
Trees, trees to let!
Here's a home for every comer,
Spend with us the happy Summer,
Trees, trees to let!"

A Penny Walk

BY MAY W. CLYMER

"O my!"
Mabel's fingers closed tightly over something that had been lying on the edge of the grass at her very feet.

All the other little girls crowded quickly around, eager to see what she had found. It was a penny, not a new one, but a dusty, chabby-looking one, that had, no doubt, bought lots of sticks of candy.

Helen at once said, "O, get a peppermint stick."

"And Kitty said, "O no, get buttons." ("Buttons" are tiny candies stuck in rows on paper).

And Marian said: "Molasses kisses are fine. You get five for a cent; that's one apiece and two for you, Mabel."

You see, none of them thought but what Mabel would buy candy and divide with them.

But Mabel closed her fingers over the penny again, and said decidedly: "No; I'm not going to buy candy. I'm going to take a 'penny walk.'"

"What's that?" asked Helen.

"You're real mean," said Kitty. Kitty loved candy. "Can we all go?" asked Marian.

"Yes, of course you can, answered Mabel quickly to the last question. "I'm not mean, either, Kitty Clarke. It's something the big girls do, 'cause I heard Sister Judith

telling about one last night that the high school girls took. It's this way; you go down Main Street till you come to Montgomery Avenue, or Hillside Terrace, or some corner where the roads cross. Then you throw the penny up in the air, and if it comes down this side up you turn to the right; and if it comes down this side up you turn to the left. Then you walk on, and every cross-street you come to, you do the same thing with the penny; and you go on and on, whichever way the penny tells you. And that's a 'penny walk.'"

Mabel looked at the girls with a triumphant air. It's so nice to know something new that no one else knows anything about!

"Let's go right away," said Helen. "I'm so glad none of us had to stay after school tonight."

"Yes, let's," said Kitty. "But we can take turns throwing the penny up, can't we, Mabel?"

"Of course; that's in the game," replied Mabel.

It was a bright, breezy day in October and more than half the color that had been on the trees lay on the ground—red and yellow and brown piled-up leaves such as every child delights to shuffle through. The smell of smoke was in the air from many bonfires. In short, it was just the sort of day which would have made walking a pleasure, even if the children had had no lucky penny to tell the turning of the way.

The uncertainty at the corners was exciting as each threw the penny in turn. Indeed they quite forgot the time and hardly noticed how far they had gone until it grew quite dark and a little chill wind sprang up and reminded them. The sun had gone down and the houses had grown very far apart.

Four little girls stood stock still in the roadway and gazed at one another.

"Are we lost?" said Kitty, trying to keep a little sob from crowding up in her throat.

"O no," said Mabel. "I think if we turn the next corner to the right, no matter what the old penny says"—skeptically—"I think we'll be going toward home. We'll try, anyway."

Just then, very faintly, but growing nearer and nearer, came the "Zip, zip, zoon" of a trolley car.

Eight small feet flew over the ground to the corner. Yes, there was the trolley track.

"O, now we're all right," said Mabel.

"But there's one coming each way," said Helen, as the "zip, zip, zoon" grew louder. "And we don't know which one will take us home."

"Throw up the penny, quick," cried Marian, and the penny decided it.

Then four little girls boarded the car going to the left. They got on at the front entrance and sat down close together by the door.

"Why, we haven't a cent to pay our fares with," whispered Helen to Mabel excitedly.

"Yes, we have," whispered back Mabel with a little giggle in spite of their trouble; "that old penny-walk penny. But I'm going to tell the conductor that my papa is Mr. Eustace L. Lanning, and that he keeps a store at 587-589 Main Street, and that he'll pay our fares if they'll call there."

"Maybe he wouldn't do that," said Helen. "O, I wish we hadn't got on the car. Perhaps it isn't going the right way, either, and we don't dare ask the conductor, 'cause then he'll notice us." Helen was nearly in tears.

Four badly frightened little girls sat very still and saw the houses grow nearer and nearer together, with lights shining out from many of them, and wished, O, how they wished they were home again.

Several times the conductor came toward their end of the car, collected fares, and went back again. What could it mean? Why didn't he ask them? More people had gotten on, and it was quite crowded down by the rear door.

"I sha'n't say anything to him unless he asks," whispered Mabel to Helen again. "But I've taken his number, and I'll give him his fares tomorrow, for now I know we're going toward home. There's St. John's Church and the rectory."

Four pair of eyes peered out into the darkness. Yes, in a few more blocks they would come to Montgomery Avenue where they had to get out.

Mabel pushed the button between the windows nearest them, and as the crowd by the rear door had thinned out, they would have to leave the car that way and face the dreadful conductor. But, strange to say, he only grinned and said, "Step lively, please."

Then something very unexpected happened, for Papa Lanning's hearty voice, right at the step, said:

"Been having a trolley ride girls?" and there he was, with outstretched arm, waiting to help them off.

Mabel fairly threw herself on him, crying: "Why, Papa Lanning! Were you there all the time? and did you pay our carfare?"

And he laughed as he answered "yes" to both questions.

"But please tell me how you four little girls came to be away over on the valley road."

Then Mabel told him about the penny walk, and how they had gone too far and got lost.

When they came to Helen's corner and she said "Good-night," she laughingly added, "But please don't throw the penny up now, Mabel, because I'm sure this is the right way home."

The Home and Its Outlook

Her World

Behind them slowly sank the western world,

Before them new horizons opened wide;

"Yonder," he said, "old Rome and Venice wait,

And lovely Florence by the Arno's tide."

She heard, but backward all her heart had sped,

Where the young moon sailed through the sunset red;

"Yonder," she thought, "with breathing soft and deep,

My little lad lies smiling in his sleep."

They sailed where Capri dreamed upon the sea,

And Naples slept beneath her olive trees;

They saw the plains where trod the gods of old,

Pink with the flush of wild anemones.

They saw the marbles by the master wrought

To shrine the heavenly beauty of his thought.

Still rang one longing through her smiles and sighs,

"If I could see my little lad's sweet eyes!"

Down from her shrine the dear Madonna gazed

Her baby lying warm against her breast.

"What does she see?" he whispered; "can she guess

The cruel thorns to those soft temples pressed?"

"Ah, no," she said; "she shuts him safe from harms,

Within the love locked harbor of her arms,

No fear of coming fate could make me sad,

If so, tonight, I held my little lad."

"If you could choose," he said, "a royal boon,

Like that girl dancing yonder for the king,

What gift from all her kingdom would you bid?

Obedient Fortune in her hand to bring?"

The dancer's robe, the glittering banquet hall

Swam in a mist of tears along the wall.

"Not power," she said, "nor riches nor delight,

But just to kiss my little lad tonight!"

—Emily H. Miller.

A FRIEND traveling in Europe sums up her impressions of a famous old palace in these words: "O, the emptiness of those deserted rooms and the forlornness of the worn-out furniture! The inadequacy of things

In one room was a four-posted bed hung with faded, crumbling velvet and spread with a satin coverlet, worn and ragged. A couple of chairs in faded crimson, a mirror, a carved cradle, ancient tapestries on the walls—all these but faintly suggested the reality of the old magnificence. But they did suggest the inadequacy of things. Those old rooms cried aloud of the abortiveness of earthly effort in material acquisitions. I came away feeling how much better it is, while we have

the chance, to lay up our treasures where neither moth nor rust can corrupt." It is not necessary to cross the Atlantic nor even the threshold of one's own home, to learn this lesson. A few minutes of quiet meditation will enable any woman, whenever her house becomes a burden, to realize the inadequacy of things. And it is wonderful how prayer clarifies the vision. It helps us to see great things large and little things small.

that he might be prevented from kicking and throwing off the blankets, and so get cold. He had slept in a fireless room since he was born and had never had a cold. But he was a great thrasher. "We have some things to learn from the ancients," said the mother sweetly.

During dinner the child cried incessantly. "The modern theory is that crying strengthens the lungs. I always let him cry, knowing that it is good for him," the mother said, in answer to the look of entreaty on her guest's face.

After a time the guest could endure it no longer. "With your permission," she said, "I will go up stairs and take a look at your baby. That cry seems to me one of distress."

The mother consented, and together they went into Arthur's room. The stopper had come out of the hot water bottle, and the child was lying helplessly soaking, his crib deluged with water.

Aunt Fanny came from a Western town to visit her nephew and his wife in New York. Mrs. Thompson had written enthusiastically about her first-born, whom she had named for Aunt Fanny. Her aunt longed to see and love the little one, and looked forward to the delight of tending her as the chief pleasure of the visit. But when she arrived she was told she must not touch or hold baby.

"Infants must not be handled any more than cats, if you wish for their best physical development," Mrs. Thompson said, with full conviction—the attitude of the young mother towards her elder is exasperatingly superior; she is so certain of being right, so perfectly sure that her way is the best.

Aunt Fanny felt with meek contrition that her experience in raising eight children counted for nothing. She had been a mother too early in a bygone century. So she watched while little Fanny was placed in her crib just when the clock struck certain hours, and left to take her nap alone. To be sure, Fanny never murmured either then or when, at another striking of the clock, she was set up straight, rudely awakened from a sound sleep, and given her bottle. When wide awake, she was dumped on the lounge in pillows, the only attention paid to her being to prevent her going to sleep before the correct time. The well-trained colored nurse performed all these services for baby. The mother was free to take Aunt Fanny out sight-seeing, for whole days.

"I never let baby interfere with anything I wish to do," explained Mrs. Thompson. "Now I suppose you were a slave to your children. I know my

mother was to hers, and ran to answer their every whim. I never give Fanny anything she cries for, and she learns that it does no good to cry. You know the doctors tell us that babies are only to be considered as little animals, the first year of their lives. Now, honestly, did you ever see a healthier baby than mine?"

"The child may be as well off, but O! the loss to the mother," groaned Aunt Fanny.

One morning, before her visit was half out, the aunt announced her intention of going home that afternoon. When pressed for her reason, she burst out: "I cannot bear the way you treat that precious baby. I have been counting on the good times I would have holding and petting my sweet namesake; and here I have not been allowed to touch her, not even to kiss her in her soft neck. Nobody loves that baby" (interruption of "O, Aunt Fanny!" from the niece), "nobody snuggles her; and I tell you a baby needs snuggling. What is a woman's breast soft and warm for, if not to gather baby into? Food, sleep, fresh air, these she gets, and better than mine used to, I admit. But love? Why she loves her black nurse better than either of you. I have seen a wistful look in Fanny's face. She is lonely—and so am I," she added with almost a sob.

A look passed between husband and wife which meant, "Can't we humor her?" and the niece said: "Aunt Fanny, stay, and I will let you hold Fanny two half-hours every day, if you will promise not to rock her. Rocking is worst of all for a baby. You know how dizzy you get in a swing. Well, the nerves of the brain are affected by rocking, and they affect the stomach, and"—the long and short of it was that Aunt Fanny stayed her visit out, and held the baby two half-hours a day.

The American mother must take care lest in following out "scientific methods" in the care of her baby she drift into the heartless desertion practiced by most French mothers of the upper classes. They give the infant into the nurture and care of a wet nurse and foster mother, often away from their own homes, the better to preserve their own youth and fair complexion, for it is well understood that care-taking days and broken nights tend to rob them of both.

Tangles

26. BROKEN CITIES

1. The dog snatched a piece of **** in the shop, but on his way home lost it in a **** of water. 2. These factories *** a *** of fruit a day. 3. The ship, after leaving ****, was out of sight of **** many days. 4. The dog is ***, we must get *** of it at once. 5. The man with only one *** is blowing a ***. 6. **** built a **** of snow for the boys to play in. 7. The *** yacht, after sailing to ****, anchored there. 8. Shut the door gently, do not **** ** slam it. 9. In the **** this **** will be covered with daisies. 10. There are two **** at the **** of the river. 11. John is ** his work feeding the ***. 12. **** has bought a *** of coal. 13. ***! see the *** packed with * load of furniture. 14. The man wearing a *** vest is reciting * poem, beginning, "!! the poor Indian!" A. C. L.

27. DECAPITATION

A little seed beside a FIRST I dropped one summer day;

Not caring what became of it, I went upon my way; In after years I passed the spot, and lo! a grateful shade Was furnished by the lofty tree that little seed had made. A little word by chance let fall, a word of meaning small, Was heard by THIRD long steeped in crime, the vilest one of all; The speaker's SECOND caught his ear and sank into his heart, And he became an honest man and bravely did his part. A little deed of small account, done by a little child, Once saved a city from a flood of waters raging wild; The little seed, the word, the deed, though insignificant, Were all directed by the Hand that rules the firmament.

A. CHESS.

28. A TOUR IN THE HOLY LAND

(Fill the blanks each with one Scripture proper name, used phonetically.)

While traveling in Syria and Egypt I fell in with an English family—an old man, who was lame but *** to walk with a ****, and his three children, who were named Daniel, Samuel and Ann. They were good children to their father except when he tried to do impossible things; for instance, he attempted to climb one of the pyramids, asking Dan to help him. When Dan refused, he turned to the other and said, "Well, **, *** ***!" But Sam replied, "No, I will not!" Then *** him gently aside from the scene of danger, and put him on his donkey, but when she had accomplished the feat she found she had put him wrong *** **, and he was facing the animal's tail. You should have heard *** ***! It was like an Indian war-whoop, and Sam joined in the shout.

Some parts of the country were very fertile, so that a family could live from one **** of ground; others were barren and glittering with *** or some other bright mineral. But there were no good **** for a vehicle, and it used to *** me to ride all day on a donkey. The donkey boys, too, were so trifling that I hated to *** ** at any price. There is fine *** ** the mountains, so that it is a pleasure to breathe it, but the plains at last begin to *** on the taste. In Jerusalem there is a *** bank kept by a countryman of mine, and both of our dragomen were found there gambling with a *** ** *** or with cards, I forget which. They were arrested, and I had to go *** for mine in order to continue my journey, but the old gentleman said he would never *** ** out if they staid forever in ***. Housekeeping in the East is different from ours; for one thing there is no ice, so of course milk will not keep, and when we wanted to breakfast or *** * woman would go out and *** * cow for the meal. But, on the whole, I do not *** land more fascinating to travel through, and it is indeed "flowing with milk and honey," as *** the Good Book.

DOROTHEA.

29. CHARADE

(Two-thirds phonetic.)

A FIRST will always NEXT in LAST,
So WHOLE it is for keeping fast.

NILLOR.

ANSWERS

22. Iodide (Ie died) of potassium.
23. 3, 4, 5; together, 6.
24. 1. Arching, chagrin, Charing. 2. Caution, aution.
25. 1. Fox. 2. Ruskin. 3. Aguilar. 4. Norris.
5. Churchill. 6. Irving. 7. Sheldon. 8. MacGrath.
9. Allen. 10. Russell. 11. Isham. 12. Overton.
13. Nicholson. 14. Caine. 15. Bickert. 16. Ade.
17. Wallace. 18. Ford. 19. Oppenheim. 20. Roberts. 21. Dixon. Initials—Francis Marion Crawford (author of "Whoever Shall Offend").

Recent excellent solutions are acknowledged from: Mrs. E. E. Cole, Boston, to 19, 20; R. S. J., Dover, N. H., 20; Augusta H. Learned, Newton, Mass., 20; E. C. Graves, Morrisville, Vt., 20; N. M. K., Cambridge, Mass., 20; Nillor, Middle town Springs, Vt., 19, 20, 22, 24.

Closet and Altar

PEACE BY OBEDIENCE

O, that thou hadst hearkened to my commandments! then had thy peace been as a river.

It has been well remarked, It is not said that after keeping God's commandments, but in keeping them there is great reward. God has linked these two things together, and no man can separate them—obedience and peace.—Robertson.

There is no better way to show our trust than to busy ourselves with the things He asks us to do.—Maltbie D. Babcock.

God calls us to duty, and the only right answer is obedience. Undertake the duty, and step by step God will provide the disposition. We can at least obey. Ideal obedience includes the whole will and the whole heart. We cannot begin with that. But we can begin with what we have. It is better to obey blunderingly than not to obey at all.—George Hodges.

A fresh I seek Thee, lead me, once more I pray,
Even should it be against my will, Thy way.
Let me not feel Thee foreign any hour,
Or shrink from Thee as an estranged power.
Through doubt, through faith, through bliss,
Through stark dismay,
Through sunshine, wind or snow or fog or shower,
Draw me to Thee who art my only day.
Amidst my work open Thine eyes on me,
That I may wake and laugh and know and see.
Then with healed heart afresh catch up the clew,
And singing drop into my work anew.

—George Macdonald.

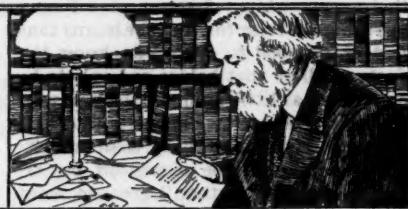
The one and only law of life that sets a man free from all the forces that blight and destroy is the will of God. Show me a man who lives for one day wholly in word and thought and deed in the will of God and I will show you a man who is antedating heaven, and who for that day reaches the plane of life which is at once broadest, freest and gladdest.—Campbell Morgan.

Were a man simply and wholly obedient as Christ was, all disobedience were to him a sharp and bitter pain.—*Theologia Germanica*.

O Lord, we acknowledge Thy dominion over us; our life, our death, our soul and body, all belong to Thee. O grant that we may willingly consecrate them all to Thee, and use them in Thy service. Let us walk before Thee in childlike simplicity, steadfast in prayer; looking ever unto Thee, that whatsoever we do or abstain from we may in all things follow the least indications of Thy will. Become Lord of our hearts and spirits; that the whole inner man may be brought under Thy rule, and that Thy life of love and righteousness may pervade all our thoughts and energies and the very ground of our souls. Come, O Lord and King, enter into our hearts, and live and reign there for ever and ever. Teach us to trust Thee for life and death, and to take Thee for our All in All. Amen.



THE CONVERSATION CORNER



A Whole Page for the Old Folks

THEY ought to have it, for of late our friend, the Despotic Foreman, has crowded out many of their questions. Last week he left out a question from a lady in Maine, an invalid for many years, but young and hearty in her interest in "Winter Sports," as you will see from her letter.

The snow looks so beautiful I am wild to get out into it. I always did enjoy riding and walking through the drifts. I often dream of walking in it, and sometimes when out on the piazza it seems as if I must take a walk! I once knew a pretty poem, but have lost it. It began thus:

The storm sits at the organ,
Whose dusky pipes are trees,
And sweeps the lofty keyboard
As players sweep the keys.

I would be glad to have it entire. A. M. S.

Can any of the Old Folks tell me the rest of the verse in which these lines occur? I heard the whole when young:

... A lone winter's day,
Over the mountain and over the bay.

I think it was in some poem relating to the Pilgrims. WABAN.

This question has been waiting since mid-winter, but it is more timely now, for the season of flowers is nigh. Yes, indeed, for a lady remarks at this moment that she saw the first dandelion this morning. At any rate, a letter received since I began writing this has a dainty little primrose from old England, with this comment (dated March 8):

We have had a wonderfully mild winter. The rose trees are all in leaf in our garden, with rosebuds on some of them. The primroses are in full bloom and the wallflowers also out. Our dining-room is filled with spring flowers. We have been able to sit out of doors for some weeks. C. W.

We did not sit out of doors much in New England in the month of February! Here is the dandelion question:

My Dear Mr. Martin: Will you ask if any one will give a little poem that says this:

Little late dandelion, whence comes your crown?
Your friends are all changing to thistle and down.

A little child, now "away," used to speak it in 1879, having learned it from hearing, not seeing, it. Long may the Corner be a comfort to us all!

Farmington, N. H. A. C. W.

A lady in Minnesota quotes the last two stanzas of a poem, called "God's Plan," read long ago. Does any one know where it may be found, and the author?

Some day, perhaps, when little fingers twine
In clinging trustfulness about our own,
And eyes so strangely like yours and mine
Look up with loving glances we have known;

With joy we'll clasp the precious thing and say,
This is reward for all our loss and pain;
This is God's plan, that happy thus we may,
Through children's children, build and rear again.

Where can I find a poem written about 1850, beginning with these lines?

They took me to Mt. Auburn, where
They bury the loved, the brave, the fair.

Every stanza ends thus:

They sleep in those two lonely graves
In far-off West where the willow waves.

Mansfield, O.

MRS. C.

Can some one through the Old Folks column of *The Congregationalist* tell me where I can find the poem containing these lines? I used to hear them sung when I was a child nearly sixty years ago.

Sweet Sabbath eve, bright is thy smile,
Linger, O linger, to cheer us a while.

Orange, N. J.

MRS. A.

When the leaves were falling in the autumn, my mother, who is nearly ninety-nine years old, started to repeat some lines she learned when a child, but could only think of part of them. They began:

See the leaves around us falling,
Dry and withered to the ground.

We are interested in the Old Folks Corner, as well as the other, and thought perhaps some one could tell us the rest of it. Mother still attends church and the Sabbath school as she has done since she was a child.

South Deerfield, Mass. J. A. S.

Asking the first of the Old Folks I saw after receiving the question about it, she at once began to sing the hymn to the plaintive tune of "Autumn," to which it was always set. It was composed by Bishop Horne (of England), who died in 1792. It originally appeared in ten stanzas, and was entitled, "The Leaf," being suggested by "We all do fade as a leaf." The last stanza is:

On the tree of life eternal,
O, let all our hopes be laid!
This alone, forever vernal,
Bears a leaf that shall not fade.

The hymn may be found in many of the older collections, Psalms and Hymns, The Psalmist, Songs for the Sanctuary, etc.

Can you give sometime in your Old Folks' column Wilberforce's poem, "The Vision?" I do not know how else to get it.

Fairfax County, Va. C. A. S.

This was written by an English bishop too, Samuel Wilberforce, son of William, the philanthropist. The lines—which his biographer designates as "too tender and too perfect to admit of one word of comment"—were written in memory of the death of his wife. The poem is too long for printing here, but a few verses will show its beauty and pathos.

Then at our door One knocked and we rose to let Him in,
For the night was wild and stormy, and to turn Him
thence were sin;
With a "Peace be to this household" His shelterers
He bled,
And sat Him down amongst us like some expected
guest.

The children's noise was hushed, the mother softly spoke,
And my inmost spirit thrilled with the thoughts
which in me woke;
For it seemed like other days within my memory
stored,
Like Mamre's tented plain or Emmaus' evening
board.

"Full often ye have called Me and bid Me to your home,
And I have listened to your words and at your
prayer am come,
And now My voice is strange to you and 'Wherefore
art Thou here?'
Your throbbing hearts are asking, with struggling
Hope and Fear."

We spake no word of answer, nor said He any more,
But as one about to leave us He passed to the door,
Then ere he crossed the threshold he beckoned
with his hand
That she, who sat beside me, should come at his command.

The whole poem is in Ashwell's life of Wilberforce, Vol. 1. If Patty S., our Cornerer of some years ago, is still at home at the old Lord Fairfax homestead, let her copy it when in a Washington library some day!

Where can be found the entire temperance hymn containing these lines?

And how would my dear father weep
To hear them call me drunken boy!

My mother read it to me from a paper about
seventy years ago, and the impression it made
has been lasting.

Hampton Falls, N. H. W. S. T.

I spent an hour at the Public Library, the other day, in searching old temperance song-books, but did not find this one. Some other songs, as "Away the bowl, away the bowl, away the bowl," "Touch not the cup," and "The teetotalers are coming," seemed very familiar, just as I remember the "S—Family" singing them at crowded temperance meetings in my native town when I was a boy! Perhaps some veteran teetotaler of that past age has this song stored away in his memory.

Dear Mr. Martin: Could you find for me the old song, "Farewell, farewell, my Mary Blaine"? It is of a different character from those usually found in the Corner, but nevertheless is a song I would like to find.

Plymouth, Mass. C. L. B.

Mr. Martin: Can you or any of the Cornerers tell me where I can find the old song (words and music), "Barbara Allen"?

Greenville, N. H. A. A.

These verses are indeed different from those referred to in this Corner, but they can both be found—in sheet form—at Ditson's music store. The first is "the favorite negro song, Mary Blaine, sung by the Ethiopian Serenaders, Christie's Minstrels, and the Campbells," three verses. The other has sixteen verses, beginning:

In Scarlet towne, where I was borne,
There was a faire maid dwellic,
Made every youth crye *Wel-awaye!*
Her name was Barbara Allen.

But this last is a classic ballad of olden time and may be found in Percy's *Reliques*, Vol. 2, p. 189, and in Child's *Ballads*, Vol. 2, p. 158, under the title of "Barbara Allen's Cruelty."

Mr. Martin

A Vital Union with the Christ *

By Rev. A. E. Dunning

Thou who didst hang upon a barren tree,
My God, for me;
Though I till now be barren, now at length,
Lord, give me strength
To bring forth fruit to Thee.

Thou Rose of Sharon, Cedar of broad roots,
Vine of sweet fruits,
Thou Lily of the Vale with fadeless leaf,
Of thousands Chief,
Feed thou my feeble shoots.

—Christina G. Rossetti.

Many students of the fourth Gospel who believe that the Apostle John is its author regard it not as a single composition, but as a series of historical sermons prepared to meet the needs of readers living when they were written. It seems probable that these sermons were sent forth at first as booklets, and afterwards brought together by an editor into a book. This fifteenth chapter follows the summons of Jesus to his disciples to depart from the upper room, when he had apparently concluded his counsels to them [14: 30, 31]. It introduces a new subject, with a new allegory, which quite likely was suggested by the familiar figure of Israel as a vine planted by God [Isa. 5: 1 ff.; Jer. 2: 21; Ps. 80: 8-11]. Jesus here taught his disciples in a new form which could not be forgotten these great truths which he had long been impressing on them:

1. *The unity of believers in Christ.* renounce evil lives [v. 6]. The spirit in which they should do this is itself the fruit of chastening experience [Col. 3: 12-14].

Another work is to maintain just and kind relations in the family, in business and in the community. The directions for it, expressed according to the social relations of Christ's time, were: Wives, be in subjection to your husbands. Husbands, love your wives. Children, obey your parents. Fathers, provoke not your children. Masters, render unto your servants that which is just and equal. Remember in all these things that all are servants of one Master [Col. 3: 18-4: 1].

Another work is to tell men who Christ is and how he has manifested God as the Father [v. 27; Acts 1: 8]. This work is limited only by the bounds of the whole human race, to whom believers are sent to give the good news of God's mercy and love revealed through Christ [Matt. 28: 19].

3. *The life of believers in Christ.* It is the life maintained by the Holy Spirit dwelling in every believer [John 14: 17]. That is expressed also by saying that the Father and the Son dwell in the believer [John 14: 23]. That indwelling may be had for the asking [Luke 11: 13]. But men do not ask this unless they love the Father as he is seen in Christ, and they love him only when they have the ruling purpose of their lives to obey him. Then they will see and hear him with increasing certainty and clearness [John 14: 21, 24].

Those who thus live may ask for any degree of likeness to and fellowship with him that they desire, and their prayer will always be answered [v. 7]. Such a life is one of poise and peace, and is joyful with the joy which Christ has on earth. For it is a union with him as real, and will grow to be as perfect, as is the union between Christ and the Father [v. 10, 11]. Such a life is one of affection toward all disciples of Christ—affection which is strongest between those most devoted to Christ, whatever their differences of opinion and name [v. 12]. That love is of the nature of the love of Christ which moved him to lay down his life for them, and thus to impart to them the knowledge of the heart of the Father [v. 13-17].

The branches by their swelling buds at this season bear witness to their union with the vine. They tell of the harvest that is coming, which will delight the husbandman. Let your longing to produce a noble harvest reach back to the

vine whose vitality is bountiful. Work to bring forth fruit, and ask the Father with boldness for all that you want [v. 16], while you love as he loves [v. 17].

The Midweek Meeting

FOR DEVOTION, CONSULTATION, FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for April 30—May 6)

Personal Relations with God. John 14: 1-24.

Where shall we look for God? What is the sphere of acquaintance? How shall we learn the practice of the presence of God?

Personal acquaintance with God has been the sustaining and inspiring element with Christians ever since the beginning. We are not orphans and we are not left without a sense of our Father's presence. This sense cannot, however, be in the realm of sight, touch and hearing. God is a spirit, and can only respond to the spiritual in us. And Christ has told us that his own passing out of the world into the spiritual realm was an uplift for our relations and a means of increase for our power [v. 12].

We are not left to a mere barren cry, "O that I knew where I might find him!" The sphere of acquaintance with the Spirit of God is found in the exercise of the faculties of our own spirits. The "where" of God's presence is everywhere. No pilgrimage is necessary, no sacred shrine. Christ and his apostles teach the universal presence of God. And Christ declares that it is a question of manifestation [v. 21] as if all men were spiritually blind and the loving God opened their eyes to the light that is all about them, which yet they could not see.

Then Christ goes on to speak of God's answering love—his coming to take up residence, in a special sense, in the hearts of those who love him [v. 23]. Part of God's life is spent as the companion of our spirits. We have but to open and he enters, as sharer of our life and thought. Compare Christ's word to the least hopeful of the seven churches of Asia, "Behold, I stand at the door and knock" [Rev. 3: 20].

The sphere of our acquaintance with God is, therefore, that in which we know our human friends. It is personal acquaintance, limited, indeed, by our ignorance first and then by our unwillingness. Suppose you had a friend of whose language you knew but a very little, would you not wish to study and learn more? So by the practice of the higher qualities—love, purity, justice, considerate kindness—we are qualifying ourselves for communion with God.

The practice of the presence of God, however, includes more than this. It includes what at first may seem like a mere use of the imagination, but which becomes an adequate expression of the deepest experience and the greatest joy of the Christian—the prayer which is communion with a present Father. All depends here upon the personalizing of him to whom we pray. "I know whom I have believed," said Paul. This combination of the practice of friendship in a personal relation of love to the unseen Father, with the use of his known will as a guide in the affairs of the practical life, is the field and the mystery of faith. And this is the great use of prayer, and its supreme reward.

Look in a man's eyes for honesty; around his mouth for weakness; at his chin for strength; at his hands for temperament; at his nails for cleanliness.—G. H. Lorimer.

* International Sunday School Lesson for May 7. The Vine and the Branches. Text, John 15: 1-17.

The Literature of the Day

Vambery's Autobiography

So adventurous a life deserves the record which the great Orientalist, Arminius Vambery, has given in these two handsome volumes. Born in a poor Jewish family of Hungary, the son of a widow who instilled into him the ambition to become learned, he underwent almost incredible privations and hardships in the process. Beginning in the straitest sect of Judaism, his studies led him finally to absolute religious skepticism. An unusual memory and linguistic gift drew him aside from the track which leads to remunerative work. After a precarious time as private tutor in country families, he plunged boldly into that world of the Orient which he was to make his own.

Arriving penniless in Constantinople, Vambery became the friend of the leader of the Turkish reform party and the counselor of the sultan. This place of congenial work and friendship he left to make a trip through Persia and the khanates of central Asia, which were at that time unsubdued by Russia and hotbeds of violent Moslem fanaticism.

From this dangerous journey he returned with information and experience which attracted the attention of the world. In a second visit to Constantinople he had frequent interviews with the present sultan and advised him against friendship with Russia. As a foe of Russian designs and a friend of England in the East, Professor Vambery has held an influential position for many years.

The picture of this friendless and struggling childhood, of the privations of the student, the delights and hardships of travel, the triumphs of the scholar, the broad outlook of the statesman, is of high interest. Professor Vambery has taken refuge among the Protestants, and was the first of that confession to receive appointment as a university professor in Hungary. He puts it on record, however, as his deliberate opinion that "religion has not had a beneficial influence upon me. I have found in it nothing to ennoble man." Such a view colors the final chapter, which reads like a modern version of the Book of Ecclesiastes, only suffused with a noble courage and liberality of mind.

(*The Story of My Struggles, the Memoirs of Arminius Vambery*. 2 vols. pp. 492. E. P. Dutton & Co. \$5.00 net.)

RELIGION

Outlines of the Life of Christ, by W. Sanday, D. D. pp. 241. Chas. Scribner's Sons. \$1.25 net.

The publishers have done good service in asking Professor Sanday to revise for separate publication his well-known article in *Hastings' Bible Dictionary*. The changes have been such only as qualified it to stand alone. Professor Sanday is at work upon a larger handling of the same subject, which he tells us is not to appear for some years. The widely recognized value of the article makes this opportunity of wider circulation and more popular usefulness particularly welcome.

The Right Life and How to Live It, by Rev. Henry A. Stimson, D. D. pp. 256. A. S. Barnes & Co. \$1.20 net.

Helpful chapters for the young folks about the practical problems of living and the important relations in which duty and opportunity present themselves. Dr. Stimson writes in a wise and helpful way, and makes good

his idea of a "modern, every-day, practical book, interesting and suggestive." It is not addressed to little children, but to those who have begun to inquire and think for themselves or who should be encouraged to do so. And to these the author offers himself as a genial and friendly guide. The first in a projected series to be called *The Right Life series*.

The Revival Thermometer, by William P. Pearce. pp. 311. United Brethren Pub. House, Dayton, O. \$1.25.

The author is too sure that certain phenomena of past "revivals" have been evidences of the influence of the Holy Spirit. Even Jonathan Edwards would disagree with him. But in general his counsel is wise, he is always earnest, he calls for the consecration of possessions and personal influence and he illustrates with abundant anecdote. A helpful manual on this theme.

The Bible from the Standpoint of the Higher Criticism, by Ramsden Balmforth. pp. 262. E. P. Dutton & Co. \$1.25.

This clumsy title does injustice to the book. It has the imprint of the scholar and the note of the preacher. The author, adopting substantially the views of such radical scholars as Canon Cheyne and Estlin Carpenter, in a series of sermons essays to re-enthronize a rationalized Bible in the minds and hearts of his congregation. These sermons deal in the main with the Old Testament. They will by their reverence and eloquence appeal to many thoughtful Christians who would have antagonized them a dozen years ago.

The Directory of the Devout Life, by F. B. Meyer. pp. 214. F. H. Revell Co. \$1.00 net.

An exposition of the Sermon on the Mount, which Dr. Meyer handles in a devotional spirit and with much detail as a rule of Christian living. The emphasis is laid upon our Lord's call to practical righteousness, though the thought of his death and its accomplishment forms the background of every page.

What We Are to Believe, by Rev. C. A. R. Janvier. pp. 16. C. A. R. Janvier, Philadelphia, Pa.

Pastors who desire a working catechism will be interested in this one, which is the outcome of a pastor's experience in preparing young people for their first communion. Its characteristic is that the answers are given in the words of Scripture.

What Jesus is Doing, by J. F. Shorey. pp. 192. Alfred Holness, London. 60 cents.

Carefully selected and thoroughly verified instances of men and women who have been rescued from the curse of drunkenness by the power of the Holy Spirit and made useful for God's work.

Reconsiderations and Reinforcements, by James Morris Whiton, Ph. D. pp. 149. Thos. Whittaker. 50 cents.

The critical and the positive notes are heard together in these brief papers. They deal with matters concerning the practical and devotional life in the modern spirit, and have the art of suggestive thought in a remarkable degree.

HISTORY

What is History, by Karl Lamprecht, Ph. D., LL. D. pp. 227. Translated from the German by E. A. Andrews. Macmillan Co. \$1.25 net. Professor Lamprecht's recent lectures in this country on modern historical methods have been published in Germany, and this book is a translation. His theory is indicated by this statement, "History is applied psychology." The historian's task, that is, consists in the study and estimate of the beliefs and desires which shape the action of groups of men at different periods. The style is often involved and obscure.

The Coming of Parliament, by L. Cecil Jane. pp. 406. G. P. Putnam's Sons. \$1.35 net.

The beginning of the Parliament of England was in the Saxon witenagemot. It is disappointing to find in this history no clear account of the evolution from this earliest form nor any adequate description of the influence of Simon de Montfort during the reigns of Henry III. and Edward I. The first half of the book is little better than an incomplete chronicle of events. With the period of Henry VIII. the author warms to his task. The great revolution under Cromwell is well described.

The United States, a History of Three Centuries, by William Estabrook Chancellor. Vol. II. pp. 539. G. P. Putnam's Sons. \$3.50 net. The second volume of this work carries the history from 1698 to 1774. In some respects the period marks a decline from the early heroic, idealistic times. Therefore it is a better test of the powers of the authors, and the test is well borne. The treatment of the question of slavery is especially good. The value of the topical arrangement becomes more clear. The chapters on transportation and finance are remarkable for completeness and lucidity. Religion and Morality are judiciously treated. We note again the excellent biographies, succinct and just. The account of Jonathan Edwards is an admirable instance.

FICTION

The Master-Word, by L. H. Hammond. pp. 334. Macmillan Co. \$1.50.

Mrs. Hammond raises the race question, which is the perplexity of the South, in fresh and powerful fashion. The relations of Negroes and whites are illustrated in the lives of a woman of culture upon whom, by the death of her husband, large responsibilities have come, and an octoroon girl who, brought up as a Negro in this lady's house, hates the race to which she is bound by her small proportion of African blood. The situations are powerfully imagined and the climax is reached through suffering on both sides, but the author holds firmly to the necessity of the great gulf which the public opinion of the South has fixed between the white man and all who have even a drop of Negro blood in their veins. We have not seen the difficult question presented from this point of view with more power and sanity, and the dramatic interest of the story is considerable.

The Golden Hope, by Robert H. Fuller. pp. 402. Macmillan Co. \$1.50.

A story of the best days of Alexander the Great, from his conquest of Thebes to the burning of the palaces of Persepolis. The great battles of the Granicus and the Issus are graphically described, the armies of both contestants and the cities of Babylon and Tyre. All of this is woven into the structure of a romance which narrates the fortunes of beautiful maidens in distress and brave men, their lovers. It is well-written, with passages of dramatic power, and is throughout of historic value and interest.

The Opal, pp. 175. Houghton, Mifflin & Co. \$1.25.

It takes more than curiosity about an anonymous author, a beautiful portrait frontispiece and the advertiser's hints that persons prominent in Boston society appear thinly disguised as characters to make a good novel. The book hardly seems to us worth while, although it must be said that the two women characters—"the Opal" and her foil, Mary Elton, are original and well-drawn.

The Black Barque, by T. Jenkins Hains. pp. 323. L. C. Page & Co. \$1.50.

The Gentle Hand is a slave ship on board which the truculent young hero is enticed and in which he makes an unwilling voyage with an able but villainous set of officers and a strangely mingled crew. There is plenty of sea life, stirring adventure and good pictures of the heartless cruelty engendered by the trade. But we cannot advise the average reader to spend eyesight with so disagreeable a story.

TRAVEL

Broadway, by Algernon Gissing. pp. 91. E. P. Dutton & Co. 50 cents net.

Evesham, by Edmund H. New. pp. 98. E. P. Dutton & Co. 50 cents net.

Illustrated and descriptive studies of natural charm and historical association in English neighborhoods, lovingly worked out and beautiful in outward form; belonging to *The Temple Topographies*.

Glimpses of Bible Lands, pp. 388. Central Committee, World's S. S. Union, 120 Boylston St., Boston. \$1.50.

The official report of the World's Sunday School Convention of 1904, which met in Jerusalem. The committee, departing from the plan of a formal report of proceedings, have made a handsome and profusely illus-

trated book of travel, with many unusual and beautiful pictures of Palestine and the towns of the Mediterranean, maps, plans and a few colored plates. One helpful feature is the full indexed panorama of Jerusalem, and a great deal of Biblical and historical information is conveyed under the pictures. An admirable popular introduction to knowledge of the Palestine of today.

The Fair Land Tyrol, by W. D. McCrackan. pp. 328. L. C. Page & Co. \$1.60 net. A gossipy account of a charming land, not arranged as a guide-book, though following an order of travel; and handling the history lightly. The author's enthusiasm carries the reader through pleasant scenes, and there are good pictures.

MISCELLANEOUS

The White Peril in the Far East, by Sidney L. Gulick. pp. 190. F. H. Revell Co. \$1.00 net. To be recommended for all intelligent readers who desire a sympathetic interpretation of the Japanese point of view and of the wonderful unfolding of Japanese national life. Dr. Gulick's long acquaintance with Japan qualifies him to speak with authority, and the experiences of the present war have passed before his eyes.

A Dictionary of American Authors, by Oscar Fay Adams. pp. 587. Houghton, Mifflin & Co. \$3.50.

The fifth edition, revised and enlarged, of a useful handbook; containing the names and a list of titles of more than 8,500 contributors to American literature.

The Hawthorne Centenary at the Wayside, Concord, 1904. pp. 208. Houghton, Mifflin & Co. \$1.25 net.

An account of the Centenary Celebration of Hawthorne's birthday at his Concord home; containing the proceedings of the occasion, letters and other material, with a few illustrations of special interest.

In the Days of Shakespeare, by Tudor Jenks. pp. 288. A. S. Barnes & Co. \$1.00 net.

Mr. Jenks discredits his own critical judgment at the outset of this readable sketch by making tolerant place for the Baconian absurdity. And the impression is deepened by his evident inclination toward the hypothesis of Lee that the sonnets were written as mere rhetorical gymnastics. Otherwise the pages run along smoothly, gathering up the fruits of many men's research and putting them in good order for the average reader. A convenient table of dates and a good working bibliography are added.

The Story of the Congo Free State, by Henry Wellington Wack. F. R. G. S. pp. 634. G. P. Putnam's Sons. \$3.50.

The Congo Reform Association (English) brings startling charges of cruelty and corruption against the government of the Congo Free State. Mr. Wack, in this volume, answers the accusations. His statements, the witnesses he summons, demand fair consideration. An impartial investigation conducted by a commission of The Hague, as suggested by the recent Peace Convention, would seem to be in order.

History of the Life and Death of King John. pp. 237; *King Richard the Second*. pp. 272; *The Winter's Tale*. pp. 283; *King Henry the Fourth*, 2 parts. pp. 276, 271; *Antony and Cleopatra*. pp. 295; *The Comedy of Errors*. pp. 200; *Much Ado About Nothing*. pp. 253; *The Taming of the Shrew*. pp. 242; *King Henry the Eighth*. pp. 266; by William Shakespeare, edited with notes by William J. Rolfe. Litt. D. Am. Book Co. 65 cents each.

Numbers of Dr. Rolfe's well-known edition revised and brought up to date. One of the most satisfactory of all editions of the great dramatist.

The Gospel of Saint Matthew; *The Gospel of Saint John*, in West-Saxon, edited from the manuscripts by James Wilson Bright. Ph. D. pp. 147, 260. D. C. Heath & Co. 40 cents, 60 cents.

Issues of the *Belle-Lettres* series in this section devoted to early English literature. Valuable additions to the material for study, carefully edited and containing copious notes and a glossary. We note the good paper, print and tasteful binding. The series promises much for students and, as it comes down to later times, to general readers.

Uncooked Foods and How to Use Them, by Mr. and Mrs. Eugene Christian. pp. 246. Health Culture Co., New York.

An argument for uncooked food and a list of suggestions for its selection and of methods for its preparation.

The American Board and the Rockefeller Gift

The past week has registered a perceptible quieting of the public mind with regard to the Rockefeller incident. The protesting ministers do not seem disposed to agitate in behalf of a special meeting of the American Board to pass upon the action of its Prudential Committee. If they continue a campaign of agitation and education it will probably take on a more general and indirect character. There are intimations that efforts will be made to forestall any further gifts by Mr. Rockefeller to Congregational societies. Six hundred opinions have been received in response to the document sent by the protestants three weeks ago to the six thousand Congregational ministers of the country. These replies are about five to one in support of the position of the protestants. The American Board has made no special effort to ascertain the attitude of its corporate members, but from letters and other sources it appears that of the 240 living corporate members 205 favor the acceptance of the Rockefeller gift, while 32 are against it. A clear majority of the corporation is thus seen to be on the side of the Prudential Committee, and there is little likelihood of any reversal at the Seattle meeting in September of the past and present policy. On April 17 St. Louis ministers, after a vigorous discussion, voted 8 to 4 to sustain the Prudential Committee.

The American Board and Gifts from Slave Owners

Those who know the history of the American Board are well aware that the present controversy over the propriety of its receiving money from objectionable persons is not new. As early as 1837 anti-slavery men were urging that the money of slaveholders was wrung out of the toil of slaves and ought not to be accepted for foreign missions. The Prudential Committee argued this matter with protestants in a manner similar to that in which they have met the protests lately made to it against the Rockefeller gift. The committee declared that the Board could not be expected to know the character and motives of donors, nor the sources of their income. It asked, "Before what tribunal shall the individual donors be brought, and on what evidence shall we rely?" Some who condemned the Board's policy declared that they did not expect it to establish an inquisition of givers, but they did object to solicitation from slaveholders.

The protestants carried on a persistent campaign on the subject, and year after year brought petitions before the Board at its annual meetings. Its final action on the matter appears to have been taken in 1845, when it adopted the following declaration, and the Prudential Committee declined to answer further any inquiries on this subject:

It is very manifest that we cannot properly examine into the motives of those who sustain our operations, and that an attempt to do this would be marked with absurdity and would plunge us into difficulties from which we could not easily extricated. It will not, we trust, be overlooked that, in reply to previous petitions, the Board has repeatedly and very frankly declared that they can sustain no relation to slavery which implies approbation of the system, and, as a Board, can have no connection or sympathy with it, "plainly intimating that we consider it one of the obvious evils which exist in the community, but the removal of which, though we regard it as an object of fervent desire and prayer, does not fall within our province as a missionary Board."

The next year, 1846, an organization was formed on a basis of refusal of the contributions and co-operation of slaveholders. Its purpose was broad enough to include all the objects of other missionary societies. It was "to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own and other lands," and it looked for support to those who could not conscientiously give to the Bible, Tract and other missionary societies which received money from slaveholders. Three organizations which had recently sprung up were merged in this new society, whose name was the American Missionary Association. One had founded a mission in West Africa, with three missionaries and a shipload of captured slaves declared free by our civil courts. Another was maintaining a mission among slaves who had been set free in the island of Jamaica. A third was supporting missionaries among the Indians in Minnesota.

Oberlin College, then about twelve years old, was foremost in this movement. Its students did not apply to the Board for appointment as missionaries nor did the church of the town contribute to its treasury. But the college furnished most of the missionaries of the new society. Nearly forty of them went to Jamaica. Two of the three who went to West Africa were its graduates, and twenty or more were missionaries to the Indians. In 1854 the association had seventy-nine missionaries in foreign lands and among the Indians.

The great opportunity of the American Missionary Association came with the Civil War. Immediately on the outbreak of that war the association began to establish schools for escaped slaves declared "contraband of war" and furnished food and clothing for them as well as education. The National Council which met in Boston in 1863, recommended that \$250,000 be raised for the Freedmen, and more than that amount was given. Thus the American Missionary Association, which sprang out of what many regarded as an unfortunate controversy, was providentially ready to meet an imperative need. Before the war closed in 1865 it was supporting 250 missionaries and teachers laboring in Southern States accessible to Union men.

Mr. Rockefeller's Donation

It is much easier to stand in the distance and cry, "Beware of tainted money," than to persuade churches well able to supply generously the pure money, so essential to the work of any benevolent society. Have our protesting brethren but just discovered that the many thousands of dollars contributed to various benevolent objects from this same source, were "tainted money" and should not have been received? What new light has burst upon them to awaken their consciences? Have not these contributions been accepted by the Master, and been made useful in his service?

But suppose the Master of the vineyard, who is quite competent to direct his own work, and to make the dishonesty, as well as the wrath of man to praise him, has indicated to the millionaire, that he wants some of his money to help the American Board in its important work of spreading his kingdom in the world; who will dare to say to him, "Gracious Lord, this money is tainted; thou must not accept it, for in so doing thou art a participant in his evil deeds?" But what less are these protestants saying? To me this seems to be the height of effrontery. "Judge not that ye be not judged" is the master's solemn injunction to all his followers. He well knows how to use all kinds of means for the progress of his kingdom. Have not large sums been contributed from this same source for various benevolences, as the Baptist missionary societies, and the Chicago University? And where is the evidence that these donations were not acceptable to the Lord?

The Board has always received the gifts of any persons disposed to lay their contributions upon the altar, and where is the evidence that any evil has resulted from its re-

ceiving and using even the contributions of wicked men in the Lord's work? The Board does not assume any responsibility for the motives of the donors, nor for the means by which the money has been secured. It receives what comes into the treasury as from the Lord.

It is easy to stand in the distance and criticise, but if the critics could visit the missionaries, weary and worn, often disheartened at the want of sympathy on the part of the churches at home; if they could know the native pastors and their congregations, and could see how anxiously they watch this unhappy discussion, they might better understand the danger to the missionary work of the position they have taken. If, on mission ground, they could study the full meaning of that awful word "retrenchment"—schools broken up, pastors dismissed and congregations scattered, and general disaster all along the line—I am sure they would be ready to lend a helping hand to the work which their present efforts are putting in jeopardy.

It is to be feared that many Christian people who have long contributed to the Board will become prejudiced against it, and will withhold their support; and why? Not because the Board receives a donation from the millionaire; not at all. Probably but few of them would ever have thought of objecting, but once the alarm is sounded, the cry of "tainted money" spreads like wild-fire, and many consciences are aroused to the monstrous sin of receiving "tainted money" for the Lord's work!

If our protesting brethren could be assured that the Lord has hitherto disapproved of Mr. Rockefeller's contributions to benevolent objects, they might with more confidence continue their protestations. We do not seek to defend the millionaire, or to palliate his wrong methods; we would accept his money if he pleases to give it, and would leave him to the Judge of all the earth, who will judge him much more justly than we can, for we are also "compassed with infirmity." Did not our Lord once say to a company of critics, "Let him that is without sin among you," etc.?

But suppose the Board should give back this money, in compliance with the demand, will the churches be more generous than before, and make up the loss? It does not seem probable; benevolence is not thus cultivated. One protestant says, "Let a thousand of us give one hundred dollars each to supply the deficiency." Easier said than done! Already financial disaster threatens the Board (if this discussion shall be long continued), the full meaning of which our protesting brethren cannot begin to realize. To be the means of diverting funds offered to any benevolent object, from whatever source they may come, is serious business and involves a responsibility which we hope will not be forgotten by our brethren of the protesting party.

A MISSIONARY OF THE BOARD.

Personal Opinions

While I regard the protest as very deplorable, I am inclined to think that it will bring more and better friends to the support of the Board than it will detach. Indeed, I think that it is to be set down as a spell of rough weather in Boston that will pass off when the wind changes; and even the protestants themselves will look up kindly at the windows of the Board. Everybody would be glad to see the Standard Oil in the courts to be judged if found guilty, but not by a committee with a brief so carelessly drawn.

New Haven. T. T. MUNGER.

The habit of singling out certain individuals and holding them up to public reprobation belongs to the newspapers and had best be left to them; they sell papers by it and stir up class feeling that they can afterwards take advantage of; we ministers ought to be

ashamed of ourselves for joining in it; it is not our province; we are out of our element when we try it; we are likely to suffer severely from it if we persist. In this particular instance we are pretty sure to eat the nerve of a great deal of giving; if I were a business man, with a great deal of money, and found by attempting to help the kingdom of God I laid myself liable to being held up and having all my motives and methods paraded before the public, and the means by which I had gotten the money called in question, not one dollar of my money would ever go to the people who did such things.—Rev. G. C. Adams, *D. D.*, in *Pacific*.

ashed as he has been; and the result will be that money which otherwise would have gone into the treasuries of the mission boards of the Congregational and other denominations will not go that way now. We stated last week that the discussion would do good in that it would cause men everywhere to pause and consider their methods of accumulating. But on the other hand, it will result badly, for there is no doubt that it will have a tendency to keep men from giving. And the need is so great that we had hoped that this gift would mark the beginning of a movement which would pour millions of dollars into the foreign work.—*The Pacific*.

A DAMAGING AND UNJUSTIFIABLE JUDGMENT

Press Opinions

WHEN DR. HILLIS PASSED THE HAT

As an illustration of the kind of money that can be taken we select a story told by Dr. Hillis at the late meeting at Des Moines of the Congregational Home Missionary Society and published by that society as a leaflet:

At the mining camp in the Wind River country, Wyoming, I asked some men in the saloon if they would let me give an address there. One of the cowboys, playing cards, told me he would help if I would wait till he had finished his game of poker. The men piled the beer kegs on top of the whisky barrels. In an hour's time the saloon was crowded with 135 miners, cowboys, women and children. The saloon keeper's child cried bitterly, alarmed by the crowd. Its shrieks threatened my address. I heard one of the miners say: "That little brat! Why don't she choke it!" My address had come to a crisis. So I said: "I have one little niece, back East, about as old as that baby. I would give \$5 to hear her cry five minutes." The saloon keeper beamed on his babe, the babe forgot its tears in its mother's pleasure. When I was through the saloon keeper said: "Say, that was pretty good about the \$5, so I thought I'd give it to you." And then, they all marched up to shake hands with me, and filled my pockets with \$150. With it I bought a hundred hymn-books and a full set of lesson helps, and I think that the equipment still found in the little mining camp of South Pass holds some record of an evening in a saloon twenty-four years ago.

Dr. Hillis, though he knew well the mixed character of those saloons, seemed, then, to accept St. Thomas's principle, or the dictum of Job:

This is the portion of the wicked man with God, and the heritage of the oppressors, which they shall receive of the Almighty. . . .

Though he heap up silver as dust, and prepare raiment as the clay:

He may prepare it, but the just shall put it on, and the innocent shall divide the silver.—*The Independent*.

TOO BIG A FIELD TO ENTER

We do not consider it the Board's duty to bite his (Mr. Rockefeller's) gold pieces and test their purity. The Board has never been used, that we know of, to weigh the moral worthiness of a giver before consenting to accept his gifts. If it should begin to do that, it would enter a field so engrossing as to leave it little energy to spare for the heathen. Mr. Rockefeller is a decent liver, and an example in many important particulars to his fellows. But if he wasn't, his money is good. The Board would not take stolen money if it knew it was stolen, but it might, without impropriety, take a gift from the pathetic earnings of a woman of the street, and it would be something less than Christian to refuse it.—*Life*.

A POSSIBLE DIVERSION OF MONEY

It has been intimated that Mr. Rockefeller's intention was not only to give \$100,000 this year to the educational work of the American Board, but to continue to give an equal amount each year for several years. He can scarcely be expected to carry out any such intention now, and it is highly probable that other men of wealth will not care to be scrutinized and

ashed as he has been; and the result will be that money which otherwise would have gone into the treasuries of the mission boards of the Congregational and other denominations will not go that way now. We stated last week that the discussion would do good in that it would cause men everywhere to pause and consider their methods of accumulating. But on the other hand, it will result badly, for there is no doubt that it will have a tendency to keep men from giving. And the need is so great that we had hoped that this gift would mark the beginning of a movement which would pour millions of dollars into the foreign work.—*The Pacific*.

TESTING THE MAKING OF MONEY

The great question is how men make their money, not how they give it away; and now is the time to press this issue. The Christian conscience of the country should be far more of a power against prevailing abuses than it has been.—*The Advance*.

SOME AGITATED QUESTIONS

Is there such a thing as tainted money? Is any informed man uncertain as to who is the greatest robber of this or any other age? What man, more than any other, is now impitiously and defiantly trampling under foot Christ's gospel of love, driving Christ from the business world and making it harder for an honest man to earn his bread? Does the acceptance of money earned by high-handed lawlessness tend to soften one's condemnation of the iniquity of the donor? Is a missionary committee in handling money nothing more than an express company, with no more of ethical responsibility? Must missionary agents now revise their speeches and strike out all reference to "consecrated money"? In this money-mad age is it not safe to take a stand that will convince the world that the Church has not lost sight of the spiritual ideals and mighty heroisms of the gospel?—*Wisconsin Church Life*.

HOW BAD MUST THE MAN BE

Unless some general law is adopted that would shut out all gifts of all sinners, it will be necessary to state exactly what sins disqualify a man from giving to missions, and then to establish a court to try contributors against whom information is lodged. This reduction to absurdity is not captious; it is the logical outcome of the protest that has been made against the giving of Mr. Rockefeller.—*Interior*.

Holy Week and Easter

Ye could not watch with me one hour,
Who love me best?
To comfort now is past your power,
Sleep, take your rest.
But when in your Gethsemane
Dark was shall press,
My sleepless love shall cradle you
In tenderness.

Watch Hours with Christ is the title of Rev. Malcolm Dana's announcement of services at Maquoketa, Io., which is enriched by the above stanza and by an inspiring Lenten Resolve leading up to Easter consecration. Rev. B. A. Dumm of Stoneham included in his plan for the season four services devoted to the movement led by the evangelistic committee of Woburn Conference and addressed by ministers and laymen from sister churches.

Many pastors arranged for special music and preaching by outside clergymen, as did Rev. C. H. Washburn of Neponset, who called in Sec. E. S. Tead and Dr. P. B. Davis; also a business man, James F. Lockwood, Esq., of Swift Brothers, Chicago, who gave an earnest address to business men.

Rev. J. L. Sewall of Randolph, Mass., sent to each of his young people an attractive Easter letter, urging him to become a "scholar, believer and follower" of Jesus. It inclosed two little printed cards expressing this desire and purpose for the recipient to sign—one, decorated with a spray of Easter lilies, to be kept in his Bible, the other to be returned to the pastor.

Dr. F. W. Merrick of West Roxbury appointed a "pastoral hour" for each Sunday during Lent, when any one wishing to talk with him as to the Christian life or uniting with the church would be heartily welcomed. He also speaks in the Bible school nearly every Sunday on some phase of the Christian life.

Rev. D. L. Yale of Talcottville, Ct., has had gratifying success during Lent with an adaptation of the cottage meeting. He preached evangelistic sermons Sundays, and on weeknights in different parts of the parish held cottage meetings at which hymns were sung and he read from the writings or sermons of great spiritual leaders, for example, Guthrie's conceptions of certain phases of the Christian life; Beecher's sermons, Christ Life, and What Is Christ to Me; also selections from Phillips Brooks, G. Campbell Morgan, S. D. Gordon, Borden P. Bowne, D. L. Moody, Mr. Dawson and others. The attendance at these meetings was large. Members opened their houses in larger numbers than could be used. People who never come to a prayer meeting and some who rarely come to any church service attended these. Every reading bore directly on the Christian life, and so added its effect to the preaching. They have increased rather than diminished attendance at regular prayer meetings.

In this sameline Rev. A. C. Ferrin of Springfield, Vt., has been supplementing short addresses by readings from Elizabeth Stuart Phelps's graphic story of the last week in the Master's life; and Rev. H. A. Jump of Brunswick, Me., has been reading Longfellow's Divine Tragedy.

Easter gifts to churches as well as to personal friends are in order. Shawmut of Boston, which for several years has been trying to raise an endowment for its expensive but rewarding work, regularly devotes its Easter collection to this fund. This year the offering amounted to about \$1,000.

The Union Congregational Church of Haverhill, Mass., Rev. G. H. Hubbard, pastor, made the burning of its mortgage an Easter feature. This was made possible by the recent gift of a friend, to which the church members have added.

The Old South Church, Boston, was greeted by an uplifting Easter message cabled from Rome by its absent pastor, Dr. Gordon.

Courage for the great sorrows of life, and patience for the small ones; and then, when

you have accomplished your daily task, go to sleep in peace. God is awake.—*Victor Hugo*.

Holy Week Topics

The Proffer of Divine Leadership—if not Christ, who? The Possibilities of Faith—have we given Christianity a fair trial? The Wedding garment—are we complying with God's terms? Sitting at the Master's Feet—how well do we know Jesus Christ? The Intercession of Christ—is it a living Christ in whom we believe? The Challenge of the Cross—has God our hearts? When the Light Is Gone Out—are we ready for the test of our faith? The Pledge of Immortality and to What It Summons Us. Victory through Jesus Christ.—*Rev. A. C. Ferrin, Springfield, Vt.*

The Victory of Christ. The Message of Christ to the Spirit of Man. Jesus the Reformer and Healer. The Questioned Christ. Jesus at Bethany. The Upper Room. The Meaning of Calvary. The Transcendent Christ. The Living Christ.—*Dr. O. S. Davis, New Britain, Ct.*

The Unanswered Question. Counting the Cost. Contending for the Faith. Trust in Christ and God. The Lost Friend. The Christian's Hope.—*Rev. Louis A. Goddard, Redding, Ct.*

Christ and Peter—denial and forgiveness. Christ and Herod—the silence of Jesus. Christ and the Jews—Christ or Barabbas. Christ and Pilate—the man who could not decide. Christ and the groups around his cross—in which group are we?—*Rev. E. D. Gaylord, Syracuse, N. Y.*

"Behold thy King cometh unto thee." "This is your hour and the power of darkness." "But Jesus held his peace." "What shall I do with Jesus who is called Christ?" Good Friday: "They shall look upon Me whom they have pierced." Easter: "Because I live ye shall live also."—*Rev. Jeremiah Cromer, Wellington, O.*

Simon Bearing the Cross—man's share in redemption. The Weeping Women—the power of sympathy. Mary intrusted to John—standing in Christ's stead. Joseph and Nicodemus—secret discipleship.—*Rev. Henry Holmes, Minneapolis, Minn.*

The Wicked Husbandmen. The Guests for a Royal Wedding. The Ten Bridesmaids. The Desolate House and the Master's Guest Chamber. The Great Atonement.—*Rev. Frank Fox, Sioux Falls, S. D.*

The Campaign of Evangelism

In Baltimore, Md.

Rev. W. J. Dawson visited Baltimore April 14, and held two great services in Associate Church, all the Protestant denominations uniting, and probably two hundred ministers being present. He spoke in the afternoon on The Evangelization of Ministers and Churches, with an open conference and question box. At the close of the evening service on The Evangelism of Jesus, practically the whole of the immense audience rose indicating the determination to do fuller and greater work for God, after silent prayer repeating in unison these words after the speaker, "Speak, Lord, for thy servant heareth!" and after a pause, "Lord, what wouldest thou have me to do?" The meetings were very impressive. Arrangements are being made to have Mr. Dawson return to Baltimore in October or November for a ten days' evangelistic campaign, in which all denominations will unite.

Special evangelistic services following Mr. Dawson's visit were held in Associate Church every evening, with eminent preachers from various leading denominations. The somewhat new form of decision card used in these meetings was arranged by the pastor of Associate Church, Rev. Oliver Hockel. B. U.

In Taunton, Mass.

Residents declare that it is at least thirty years since the city has experienced so deep and widespread religious interest as in the past six weeks. Begun in haste, the outgrowth of interest in the Baptist church, it is difficult in retrospect to see how the most elaborate planning could have brought better results. The evangelist, Rev. Paul Rader of Maverick Church, East Boston, proved emphatically the

right man; his strong personality, breezy, magnetic youth and power of apt illustration united to give him a hold upon all, particularly the young, that was blessed to the good of many. Preaching afternoon and evening, with an occasional half-hour service at noon, he has not seemed to repeat himself, and has constantly increased the interest in his cause. It was feared that the weekly change of the place of meeting, to do justice to the different parts of the city and the several churches, would be a hindrance to continued work; but the seven churches were one in spirit and there was no break of interest.

From the first, the collections on alternate evenings have met all expenses and the offerings have been as hearty as generous. The one at the farewell service on Sunday lacked but a trifle of \$150, while that of the Thursday evening before exceeded \$70. The attendance began with large numbers and increased continually until at Winslow Church 800-1,000 people nightly crowded the auditorium and overflowed into the adjoining rooms. At the farewell service over 1,000 were admitted and it was estimated that nearly 500 more were turned away. The only unsatisfactory feature of the whole series of meetings was in connection with this service, held in the Opera House, to which admission was by ticket only. A limited number of tickets were assigned to the churches mainly to secure personal workers and the rest were distributed in factories and stores in hope of attracting non-churchgoers. But the first glance at the gathering from the platform showed that in some way the church people had possessed themselves of the tickets and that scarce one in a hundred of those present were of the class desired.

As to numerical results Mr. Rader says that 150 have manifested by rising a desire to follow Christ. Since he could remain but five weeks, his place in preaching was taken by the Brothers Crane, Charles of Boston, Methodist, and Frank of Union Congregational Church, Worcester.

Among the most noteworthy evidences of the Spirit's power has been the hearty cooperation of all churches; that of both the Unitarian and Universalist pastors has been sincere and helpful; both these clergymen have preached at the Sunday evening services in the Orthodox churches without a discordant suggestion; by earnest request one Sunday evening service was held in the Universalist church. Both the Episcopal clergymen have likewise shown interest in the work, the rector of St. Thomas preaching one Sunday evening in Winslow Church. So far as human leadership is concerned it is but just to say that much of the success is due to the tireless energy of the pastor of Winslow Church, Rev. C. H. Talmage. G. H. J.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 21

Mrs. N. B. Comstock conducted the service, reading in Scripture suitable to Good Friday. A letter from Mrs. T. W. Woodside of the mission in West Central Africa was read telling of the removal of their station from Sakunkimba to Oohleso, a far more desirable locality. Miss Washburn gave a brief sketch of the work at Chisamba, which can reach a population of 20,000.

Miss Nellie J. Arnott, who was to sail on the following Tuesday to join this mission, was present. She is to share the work of her friend Miss Sarah Stimpson, at Kamundongo, who has been for seven years the only white single woman at the station. Her proper work is the oversight of the station schools, which number over three hundred pupils, but in the absence of Mr. and Mrs. Sanders on furlough, Miss Stimpson has had the entire charge of all the activities of the station. Mr. and Mrs. Sanders return to their work in company with Miss Arnott, leaving their two little sons in the family of Prof. F. K. Sanders, his brother.

South Dakota

Consulting State Editors: Rev. B. G. Mattson, Yankton; Rev. E. F. Lyman, Milbank

Signs of the Times

MATERIAL

A hopeful spring opens after a winter of comfort, not because we did not have our share of bitter weather, but because a full corn crib makes a full coal bin. With wheat at a dollar and corn at thirty-five cents our farmers can afford to be comfortable and they are. They can afford to be religious also and so can the towns that share their prosperity; but economy in this direction is still, alas, too widely deemed a virtue.

The vast trans-Missouri half of our state has begun to open up. The Rosebud Reservation strip, opened last year, will be followed by other apportionments. Certain grazing regions will be opened on the basis of 640 acres of Government land to each settler. Counties, hitherto but names on the map, will be organized, and mushroom settlements will gird themselves for the familiar county seat fray. The air is full of railroad talk. From work already begun it seems certain that the long hoped for direct road to the Black Hills will cross the Missouri at Chamberlain.

Facts and hopes like these in the developmental stage of the life of a state have far deeper significance as signs of the kingdom than they could possibly have for older states. The Westerner is never devoid of imagination, and for many a quiet preacher on his Sunday afternoon drive to his outstation the meaning of these facts comes with a thrill that lifts the weight of weariness from the load of common tasks. Within a developing state he sees a developing kingdom wherein "the earnest expectation of the creation waiteth for the revealing of the sons of God."

POLITICAL

These are less hopeful, as to their moral trend. The net results of the recent session of the legislature were not a cause for congratulation. Its most notable as well as most ignoble achievement was its open violation of the state constitution in the refusal to submit to the people the proposition of a direct primary nomination bill, similar to the laws now in effect in Wisconsin and Minnesota, after the same had been submitted to the legislature in a petition signed by 9,000 voters, a number far beyond the required minimum. On the point at issue the constitution is mandatory and the legislature was defiant, though the vote was close. In the words of Boss Tweed, "What are you going to do about it?" Well, first of all, we will brand it as gross political and moral recreancy; and second, we will try not to forget.

The cause of local option has been put upon a basis of sincerity by the revision of a dead letter law making it necessary to resubmit the question of license or no-license whenever twenty-five voters in a town so petition. This law operates with equal fairness for either the wets or the drys, requiring the development of an active sentiment on the side that is out before it can hope to become the side that is in and making it necessary to keep the sentiment alive if the side that is in is to stay in. The operation of the law will be watched with interest.

EDUCATIONAL

A new state is ambitious for all modern equipment in education, that it may be in no wise behind its older and wealthier sisters. So in South Dakota we have a State University, an agricultural college, a school of mines and four normal schools, all maintained at public expense and carefully distributed in as many different parts of the state. Indeed, this state pride is so active that we have had several vigorous newspaper campaigns around the slogan, "Patronize home industry in education." A man is actually in danger of a severe editorial reprimand if he has the temerity to send his boy to Wisconsin University or Oberlin College or any other pampered institution of the fettered East. But never mind; youth is a malady of which we daily mend, and such pride, even to the point of the humorous, is a hopeful symptom.

Western schools, whether state or denominational, do not lack courage, and the quality of the school inevitably finds its way into the fibre of its students. Our own triad, Yankton, Redfield and Ward Academy, are notable examples of courage and efficiency. Ward has had a crowded year, with steady increase of eager students whose presence only makes the problem of financial administration the greater. The infusion of German blood at Redfield, with the transference, president and all, of

the Wilton (Ia.) Academy has made in all ways for strength, especially among our increasingly influential German Congregational churches.

Yankton had an even and steadily successful year. President Warren, with indomitable courage, has put in the year West and East in the second campaign to meet the full conditions of Dr. Persons's gift. In his absence, Dean McMurry stands at the helm, while Secretary Lay, the master-builder, completes his task of superintending the new Congregational edifice and resumes that of the college Carnegie Library, of which the corner stone was laid recently. The college has just issued its annual bulletin of the summer school, to which it adds the attractive announcement of a summer ministerial institute, Aug. 1-11, under the instruction of President King and Professor Bosworth of Oberlin.

RELIGIOUS

All reports indicate a year of aggressive effort and spiritual earnestness among the churches. More than in former years, I believe, pastors have been seeking souls and preaching the gospel of personal enlistment among the followers of Christ.

The coming of Rev. E. W. Jenney, who returns to the state as general missionary after several years absence, has caused great satisfaction. He has already done fruitful work in evangelistic meetings at Winfield, Highmore and other points. Two of our pastors, G. S. Evans and J. B. Spittel, who combine musical gifts with pastoral and homiletical skill, gave us a notably successful illustration of pastoral evangelism. At the invitation of three churches they gave a week of services at each place, working together under the guidance of the local pastor. Their work was blessed with definite results every way wholesome and quickening; and the many calls that had to be regrettfully declined as they returned to their own fields showed how much of this kind of pastoral interchange might be done with profit by neighboring groups of churches. At any rate, Gothland, Springfield and Canova heartily commend the plan.

Home missionary interests present critical problems because of decreased resources; and the constant difficulty is to secure educated men who can do things on less than a day laborer's stipend. One-fourth of our home missionary salaries are from \$400 to \$500, one-half of them from \$500 to \$700, and the other fourth from \$700 to \$900. It cannot be surprising if we do not always get opulent results on starveling investments. But we have heroes among these men whose splendid courage and staying power will some day have recognition among our noblest resources.

Our larger churches, too, have their changes and vicissitudes, as well as good fortune. Vermillion, Huron and Watertown at this writing are pastorless. Sioux Falls is recovering courage with the coming of Rev. Frank Fox from Kansas City, Kan. Yankton at last occupies her beautiful new building, but postpones dedication until the Sunday of State Association week, when she plans to invite all the state to come. At the recent opening service, under the persuasive influence of Pres. Dan Bradley, a former pastor of the church, the balance needed to clear the building of obligation was save that to the Church Building Society, was quickly and cheerfully raised. The entire investment, with rebuilt pipe organ, is \$30,000.

B. G. M.

Her Varied Activities

THE HOME MISSIONARY DILEMMA

Your true Westerner seeks to make the best of every situation and when it yields nothing else, is able to derive humor from it. Thus when the State Home Missionary Board lately convened in Yankton's beautiful new edifice, to solve its perennial problem of doing an expanding business on a constantly contracting capital, its president, Rev. Lauriston Reynolds, sought to reassure the members by recalling the case of the man who came out at the little end of the horn so persistently that at length he wore it away till the little end was bigger than the big end.

The board sought to cut the horn of its dilemma somewhat shorter at both ends. At the big end, it cut off certain of the stronger churches from expectation of further aid. Some of them were ready for this step, while in other cases, the action was undoubtedly somewhat forced and premature and

may work injury. At the other end of the horn the treatment was more rigorous still. The little end was cut off and thrown away. Churches into which thousands of home missionary dollars have gone had to be closed, though patience and persistence would pay well, could we continue to work these fields. We hear much these days of race suicide. We are face to face with denominational suicide, for our denomination is not only shirking the responsibility, cost and pain of child bearing, but it is letting the little ones perish because the home missionary bed quilt is not big enough to cover them all.

LEGISLATION

The religious interest of the state centered during the legislative session at Pierre, the capital for all time, presumably, for in last November's election South Dakota showed the confidence she has in her western half by placing her permanent capital upon the frontier and at her geographical center. The liquor lobby hoped to secure the repeal of a clause of the present liquor law whereby, according to a recent Supreme Court decision, the saloons of each town or city must submit their license to a popular vote annually. It was gratifying to find that both houses were so strongly temperance that the liquor lobby left in disgust, having failed utterly, for the first time, to influence legislation. The decision gives the temperance forces a distinct gain. Temperance sentiment will thrive and the saloons languish under perennial agitation. At this writing a vigorous campaign is being waged in various cities and towns. Our ministers and churches are doing effective service and already a surprisingly large number of communities have defeated the saloon, and the liquor interests are full of apprehension over the more important towns soon to vote.

Another item of legislative interest was the passage of an anti- "bucket-shop" law that excludes this form of gambling from the state.

THE SHORT PASTORATE

Rev. John McNeil once told a body of Presbyterian ministers that they were "mighty strong in the grace of resignation." One might infer as much of our Congregational ministry in this state, from the number of pastoral changes now occurring. Rev. H. D. Wiard, long and prominently identified with South Dakota, has exchanged his Huron pastorate for one in Auburn, Cal. Huron has extended a call to the Redfield pastor, Rev. F. W. Long, who was already deliberating upon one from Deadwood. The latter pulpit was made vacant by the resignation of Rev. V. H. Ruring, who takes work in Nebraska. Watertown has called Rev. J. P. Clyde of Muscatine, Ia., but his decision has not been received. Rev. W. L. Dibble, who during four fruitful years at Vermillion endeared himself to the church and to his brother ministers throughout the state, has found a large opportunity at Fort Atkinson, Wis. His successor has not yet been discovered. Wisconsin has also lured away Rev. D. E. Evans of Armour, who goes to Racine. Evans of Centerville, Spittel of Alice, and Wyatt of Waukon also have recently resigned.

The short pastorate is a deplorable feature of Western work, but in most of these instances the men have simply responded to the call of larger opportunity for service. In some instances inadequate salary has been an important factor. The high rate of living, the expense of rearing young families, the fuel and clothing required in this rigorous climate remote from mines and mills leave the spirited and ambitious young minister with no margin for books or necessary equipment to enable him to do the work that he knows he might do if he had merited support. Is it strange that when the door to larger things swings before him he is ready to terminate a pastorate that would yield its best fruitage if continued? I venture the assertion that a 20 per cent. increase of salary would accomplish a 50 per cent. increase of efficiency among South Dakota pastors.

EVANGELISM

Throughout the winter evangelistic meetings in many churches have been attended with more than usual quickening of church life and in some cases with large numbers of hopeful conversions. Oftener than formerly, these efforts have embraced all or nearly all the Protestant churches of the community. Many more such meetings would have been held had more evangelists been available. At Huron an uplifting and eminently successful union meeting

was conducted by Evangelist Charles Cullen Smith, who had previously labored in *Faulkton, Redfield* and *Deadwood* with excellent results. Dr. Thrall of the C. H. M. S. and Chaplain Daley of the C. S. S. & P. S. rendered valuable assistance.

Rev. E. W. Jenney, general missionary of the C. H. M. S. work, spent the winter in conducting evangelistic meetings among home missionary churches. His work was richly blessed, but his strength was overtaxed and illness necessitated temporary cessation from labor.

EDUCATION

Redfield College, which can boast that 40 per cent. of its graduates have entered the ministry, prospers under the new arrangement of the combined English and German departments. Its growing needs and numbers clamor for enlarged equipment. Secretary Reynolds has admirably succeeded in lifting the college out of debt, has secured a pledged endowment of \$50,000 and is now raising \$25,000 for much-needed buildings.

Dr. James Chalmers, for two years president of the State Agriculture College at Brookings, has recently been made president of the State University at Vermillion, thus adding another Congregational minister to the ranks of Western State University presidents.

Another Congregationalist elevated to the head of a state institution is Prof. George W. Nash, formerly of Yankton College, who gives up the state superintendency of schools to become president of our leading normal school, at Aberdeen. The Congregational church will be as greatly strengthened by his coming as was the church at Canton bereaved by the recent death of his eminent father, Hon. N. C. Nash.

E. F. L.

Church and Ministerial Record

Calls

ALEXANDER, W. H., Yale Sem., to Second Ch., Derby, Ct., for one year. Accepts.

BLOOD, CHAS. R., Rantoul, Ill., to Douglas, Wyo. Accepts.

BROWN, FRANK J., to permanent pastorate, with increased salary, at S. Milwaukee, Wis., where he has served for a year.

DAVIS, LEMUEL, Ulster Park, N. Y., to S. Hartford. Accepts.

DOUGLAS, ROSCOE D., Victor, Io., accepts call to Dunlap, to begin June 1.

DOUD, QUINCY L., De Pere, Wis., accepts call to Roscoe, Ill.

ECKERSON, RAY, Bowen, Ill., to Waukegan. Accepts.

FISHER, HERMAN P., Crookston, Minn., to represent the C. H. M. S. in northern Minnesota.

HEGHIN, SAM'L S., Worthing, S. D., to Gettysburg. Accepts, and is at work.

KIRBY, J. EDW., Atlanta Sem., Atlanta, Ga., to presidency of Drury Coll., Springfield, Mo. Accepts.

LAVENDER, JAS. M., Granton, Wis., to Trempealeau. Accepts.

LESHER, EVERETT, Spring Valley, Minn., to Olivet Ch., Merriam Park, St. Paul.

LONGENECKER, GEO. W., Neillsville, Wis., to Berthold, N. D. Accepts.

MACKENZIE, GEO. A., Forest, Ont., to Bethel Ch., Kingston. Accepts, to begin June 1.

MCLEOD, THOS. B., recently of Clinton Ave. Ch., Brooklyn, N. Y., to First Ch., St. Louis, Mo., for one year. Accepts.

MILLS, CHAS. S., Pilgrim Ch., Cleveland, O., to Pilgrim Ch., St. Louis, Mo. Accepts.

MITCHELL, JOHN S., Lisle, N. Y., to Munising. Accepts.

MURRAY, EDW. W., Marshall, Ill., to Vienna and Grand Chain. Accepts.

MUSGROVE, GEO. N., Lemon Grove, Cal., to Redondo.

PERSONS, FRED'K T., New Haven, Ct., to Woodbridge, for balance of 1905. Accepts.

RAY, BENJ. E., formerly of Nekoosa, Wis., to Genoa Junction.

SMITH, ALBERT D., Northboro, Mass., will preach at Hope Ch., Mariboro, afternoons for four months.

THAYER, O. FRANKLIN, Mullan, Ida., to San Jacinto and Little Lake, Cal.

THOMAS, JOHN M., Columbus, O., to Lawrence St. Ch., Cincinnati, O.

WALT, R. G., Melbourne, Que., to Yarmouth, N. S. Declines.

Ordinations and Installations

BOYD, HERBERT W., rec. p. Forest Grove, Ore., April 8. Parts, Rev. Messrs. I. Staver and C. E. Chase.

ESTABROOK, FRANKLIN J., 4. Collinwood, O., March 27.

LAMB, HENRY, o. Bridport, Vt., April 19. Sermon, Rev. S. H. Barnum; other parts, Rev. Messrs. Thos. Simms, Benj. Swift, W. N. Bacon, T. A. Carlson, W. W. Smith and Thos. Dutton.

MORSE, EDGAR L., rec. p. Spring Valley, Wis., March 28.

TOOMAY, JOHN B., 4. Fountain Park Ch., St. Louis, Mo. Sermon, Dr. T. B. McLeod; other parts, Rev. Messrs. Wm. Smith, W. W. Newell, G. E. Bates and W. M. Jones.

Resignations

ALGER, FRANK G., Whitefield Ch., Newburyport, Mass., to take effect June 15, after seven years' service.

BAKER, FRANKLIN, Eureka, Cal.

CONDIT, HENRY J., Burlington, Ct., to take up city mission work at Lynn, Mass.

DOUD, QUINCY L., De Pere, Wis.

DREISBACH, CHAS. H., Lake Preston, S. D.

ECKERSON, RAY, Bowen, Ill.

FRANCIS, EVERETT D., Ludlow Center, Mass., to take effect Sept. 1, after 10 years' service.

GRAF, JOHN F., German Ch., Ansonia, Ct., after seven years' service.

HAUGHTON, RALPH J., First Ch., Weymouth Heights, Mass.

HAWKES, GRO. B., Canton, S. D.

LANDERS, WARREN F., Sutton, Mass., to take effect Aug. 1.

LONGENECKER, GEO. W., Neillsville, Wis., after eight years' service.

MEARS, CHAS. L., Reno, Nev.

STEARNS, GEO. W., First Ch., Middleboro, Mass., to take effect Aug. 1, after 13 years' service.

WASHINGTON, ALONZO G., Appleton, Minn.

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BURTON, MARION L.; HINDS, JOHN M.; KALADJIAN, MIHRAN T.; NUGENT, THOS. E.; PORTER, LUCIUS P.; ROWELL, WILFRID A.; all of Yale Sem.

Personals

DEANS, JOHN, has been requested to withdraw his resignation at North Ch., Providence, R. I., and to take such vacation as he desires, the church meantime arranging to put its finances on a better footing. Mr. and Mrs. Deans will spend the summer in Europe. Mr. Deans probably attending the Summer School of Theology in Glasgow during June.

STOWE, WILBUR F., who recently closed his pastorate at Susquehanna, Pa., will take a few months' rest at Saugerties, N. Y.

THOMAS, BEN, Welsh Ch., Rome, N. Y., has been received into the M. E. Conference, and is as signed to Steuben, N. Y.

Churches Organized and Recognized

ALKI, WN.

NEKOOSA, WIS., GOLDEN RULE CH., o. 7 March, 14 members.

NEKOOSA, WIS., SARATOGA CH., o. 7 March, 27 members.

Clubs

CLEVELAND, O., Woman's Club, April 27. Addresses: Development of the Club Movement along Philanthropic Lines, Mrs. Howard Huckins; History of Easter, Mrs. C. W. Carroll; Easter as Manifested in Nature and the Spiritual Life, Mrs. J. F. Fisher.

CONNECTICUT VALLEY CLUB, MASS., Rev. J. L. Kilbon, secy., has issued a valuable manual containing, besides constitution and list of members, a complete record of officers, committees and programs from its organization in 1882.

HARTFORD, CT., Connecticut Club, stereopticon address by Prof. L. B. Paton of Hartford Sem., on Jerusalem in Old Testament Times.

MONTCLAIR, N. J., March 10, Dr. Lyman Abbott, on The Message of the Church for Today; April 6, Dr. R. S. MacArthur, on The Empire of the Czar—the Great Bear of the North.

MONTRÉAL, QUE.—Dr. I. C. Smart on the English Bible and English Liberty.

SPRINGFIELD, MASS., Connecticut Valley Club, April 25, Rev. Edward Cummings on The Curve of Social Progress.

ST. PAUL, MINN., Merriam Park Ch., Minnesota Club, March 27, Dr. G. E. Albrecht on Japan—a Strategic Center.

SYRACUSE, N. Y., Good Will Ch., Central New York Club, April 28, with Dean Sanders as guest and speaker.

WORCESTER, MASS., March 20. Discussion on "Do existing conditions call for a further and higher organization of Congregational churches?" Speakers: Rev. J. L. Evans, Dr. Archibald McCullagh, Rev. T. E. Babb, Dr. Frank Crane. The club voted to invite the American Missionary Association to hold its annual meeting in Worcester in October. Committee on arrangements: Dr. F. J. Van Horn, S. R. Heywood, Rev. A. W. Hitchcock, Dr. J. C. Berry, Judge W. T. Forbes.

Local Revival Interest

BURLINGTON, VT.—Union services for Methodist, Baptist and two Congregational churches begin Easter Monday in charge of Dr. G. F. Pentecost. These continue a "mission" of which the earlier meetings have been uncommonly tender.

GRANADA, MINN., Rev. O. D. Crawford. In a series of meetings in union with M. E. churches over 75 made hopeful confession of Christ. They were effectively helped by Evangelist R. E. Johnson and wife and D. W. Reinhart, singer.

HURON, S. D.—Church pastorless during special meetings under Messrs. Smith and Holden. Supt. W. H. Thrall, however, supervised the gathering of results. Forty-five persons received April 9, and 20 baptized. These included a number of business men and their families. The pastor-elect, Rev. F. W. Long, and Superintendent Thrall officiated.

JEWETT CITY, CT., Rev. G. M. Edwards. The Baptist, Methodist and Congregational churches united in calling Rev. C. L. Evans of East Northfield, Mass., to give his four Bible Institute lectures April 11-14, with evangelistic services the next Sunday. He was then asked to remain for a week of revival meetings. About 85 persons signed cards, a majority being Baptists. The evangelist has uplifted many both within the churches and outside. Converts largely between the ages of 14 and 18, including many boys.

THOMPSON, O.—As a result of evangelistic meetings held by Rev. A. E. Prior of Unionville, O., ten persons united April 2. Rev. W. O. Town of Thompson, began services at Plain, O., April 18. The churches of the Welsh Association of New York and Vermont are spiritually prosperous. The great revival in Wales has been instrumental in awakening many of them, and a large number have been converted.

Revival services at Fremont, Neb., have been largely attended and inspiring. The preacher, Rev. Robert Yost, has been effectively assisted by Miss Alexander and Miss Helen Dean, singers.

Material Gain

FALL RIVER, MASS., Central, Rev. C. F. Swift. Bronze memorial tablet placed on wall of auditorium, at entrance to pastor's room. It is inscribed with names of these pastors, whose service covered 60 years: Rev. Messrs. Sam'l Washburn, Eli Thurston, D. D., Michael Burnham, Eldridge Mix, D. D., Wm. Walker Jubb, Wm. Allen Knight.

LINCOLN, NEB., Pine Street, Dr. M. A. Bullock. Two desirable lots bought for \$2,800, on which to erect a new church building, it is hoped within the coming year.

PORTLAND, ME., Second, Rev. Howard Mudie. During March handsome organ taken from front

Continued on page 592.

Cleveland's Baking Powder

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BOYD, HERBERT W., rec. p. Forest Grove, Ore., April 8. Parts, Rev. Messrs. I. Staver and C. E. Chase.

ESTABROOK, FRANKLIN J., 4. Collinwood, O., March 27.

LAMB, HENRY, o. Bridport, Vt., April 19. Sermon, Rev. S. H. Barnum; other parts, Rev. Messrs. Thos. Simms, Benj. Swift, W. N. Bacon, T. A. Carlson, W. W. Smith and Thos. Dutton.

MORSE, EDGAR L., rec. p. Spring Valley, Wis., March 28.

Church and Ministerial Record

(Continued from page 501.)

end of church, cleaned, repaired and placed behind preacher; fine choir loft built back of pulpit; seven lamps put in vestibule, a letter on each spelling the word W-E-L-C-O-M-E. An electric motor to be put in for blowing organ, and plans made for installing new heating apparatus.

STILLWATER, MINN., Rev. J. W. Dickson. Balance paid on loan of \$500 which had been standing nearly 15 years. Mortgage to be burned soon. Sunday school more than doubled.

Bequests

BATH, ME., Central, Rev. G. C. DeMott. By will of the late Edward P. Donnell this church receives \$500. Other bequests to the city institutions amount to about \$15,000.

Anniversaries

NEPONSET, ILL., H. L. Hartwell, pastor, celebrated fiftieth anniversary, April 21. Greetings from neighboring churches, letters from former pastors and members, with an historical statement and words of reminiscence and congratulation, filled the afternoon. About 150 sat down to a bountiful supper. The eloquent address of the evening was by Rev. F. G. Smith of Chicago, whose first pastorate was here. The thank offering was more than sufficient to free the church from debt. In all about 350 have held membership since organization. Eight ex-pastors still live. Extensive interior repairs have recently been made on the church building.

NIAGARA FALLS, N. Y., Rev. F. J. Estabrook. Sesquicentennial, March 26, 27, with sermon by Rev. E. J. Klock and address by Dr. A. H. Bradford.

Dedications

SALEM, ORE., Rev. W. C. Kantner. Handsome new building consecrated, April 9, with sermons by Dr. E. L. House and Rev. E. C. Oakley.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 1. 10:30 A. M. Speaker, Dr. John Urquhart of Edinburgh; subject, The Present Religious Outlook in Scotland. Dr. Urquhart will speak at noon May 1 before the Evangelical Alliance in Tremont Temple.

CONGREGATIONAL S. S. SUPERINTENDENTS' UNION, Berkeley Temple, May 1, 6 P. M.

NORFOLK CONFERENCE, Union Church, S. Weymouth, May 2.

SOUTHERN CONGREGATIONAL CONGRESS, Atlanta, Ga., April 29-May 7.

OLD COLONY CONFERENCE, May 2, 3, at Acushnet Church, New Bedford, Mass.

WOMAN'S BOARD OF MISSIONS, semiannual meeting, Pilgrim Church, Nashua, N. H., May 3, 10 A. M.

WORCESTER CENTRAL CONFERENCE, W. Boylston, Mass., May 9.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Springfield, Mass., May 30-June 1.

INTERNATIONAL SUNDAY SCHOOL CONVENTION, Toronto, Can., June 20-27.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Baltimore, Md., July 1-10.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 11 A. M.

SATURDAY AFTERNOON BIBLE CLASS, Park Street Church, every Saturday, 2:30 P. M. Leader, Rev. W. T. McElveen.

Deaths

FELLOWS—In McKeesport, Pa., Rev. Stenius H. Fellows of Wanigan, Ct., aged 78 yrs. He had been pastor at Wanigan for 40 years, ever since his ordination in 1859.

FLETCHER—In Worcester, Mass., March 17, Calvin T. Fletcher, aged 73 yrs.

GARLICK—In Worcester, Mass., April 9, Rev. Joseph F. Garlick, aged 70 yrs. A graduate of Yale College and Union Seminary, he served churches at Torrington and Worthington, Ct., and Manistee, Mich., for 21 years at Barre, Mass.

RYDER—In Stamford, Ct., at the home of her son, Rev. Charles J. Ryder, D. D., April 9, Mrs. Harriet Rachel Ryder, aged 91 yrs., 3 mos., 2 days.

WINSOR—In Poona, India, March 3, Rev. Richard Winsor of the Marathi Mission at Sirur, after an illness of several weeks, aged 70 yrs. Mr. Winsor was of English parentage, was graduated from Oberlin College and Seminary, and has been connected with the American Board's Indian work since 1870. Only a short time ago he received from the Indian Government the Kaiser I Hind decoration, which is granted only for "distinguished service in India."

MRS. CHARLES PACKARD

Born in Concord, N. H., Feb. 17, 1808, and dying in Brunswick, Me., March 21, 1905, Mrs. Rebecca Kent Packard had lived nearly a century. She was the daughter of William Austin Kent of Concord, N. H., and Charlotte Mellen, his wife. Gov. Edward Kent of Maine, and his wife, a daughter of the Rev. Dr. Mellen of Maine, Prentiss Mellen, was her uncle. In 1829 she married Charles Packard, then a lawyer but subsequently and for many years a Congregational minister, whose

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chief pastorates were at Lancaster, Mass., and at Biddeford, Me., where he died, 1864. He was a man of great strength of character and warmth of heart, a persuasive teacher, an early friend of the slave and deeply interested in moral reforms and in common school education.

As a minister's wife, Mrs. Packard had full scope for her rare tact, sympathetic interest in persons and events, while her combined wit and humor, by the exercise of which she never lost a friend, often lightened the shadowy side of a clergyman's life. A gentle and charming woman, she followed him to her grave under the college pines with tears. When ninety-five she remarked that life was as sweet to her as ever, and her eyes, scarcely dimmed, and the delicate flush, as of a wild rose, on her cheek, bore witness to the truth of what she affirmed. Her release came at daybreak on the first morning of spring. Her surviving children are Charles J. Packard, D. D., of New York, Miss Charlotte Packard of Brunswick, Rev. Edward J. Packard, D. D., of Stratford, Ct., and Rev. George T. Packard of Jamaica Plain, Mass. Others beside her own children rise up and call her blessed.

REV. HENRY L. CHASE

One of God's noblemen, Rev. Henry L. Chase, son of Mr. and Mrs. Truman Chase, left our ranks March 1. He was born in Westford, Vt., Sept. 9, 1832. From Keeneville Academy he entered Vermont Union College with the Class of 1856, but ill health compelled him soon to leave. Later he entered Colby University, Maine, and secured the degree of A. B. with the Class of 1859. He taught school in North Carolina till the breaking out of the war, when he returned North, but later served for a while as chaplain in our army. His theological course began at Andover was completed in 1865. His first pastorate was in Carver, Mass. Then he went to Iowa, and later to Boston, Mass., and on June 22, 1869, was married to Miss Nancy H. Sever of Kingston, Mass., and the following year accepted a call to the Congregational church in Green Mountain, Ia., where he remained twelve years, and when ill health compelled him to retire it is said that every man, woman and child there loved their faithful pastor. Later he went to Dyer'sville, but in 1883 was obliged to give up the pastorate, and then retired to Minneapolis, where they remained until 1891, when on account of Mr. Chase's failing health they removed to Clifton Springs, N. Y., and just three years from that date Mr. Chase was called home. His theology was thoroughly orthodox, his spirit Christlike and whoever heard him pray was convinced that he was a child of God. His tall, straight form was matched by his intellectual strength and uprightness, and his entire being was mellowed by years of suffering. He was a member of the Boston Congregational Church, and apolis, was deeply interested in all mission work and loved to give to every good cause. As Mrs. Chase was well provided for and as they had no children most of his property was left by will to the American Board for Foreign Missions. Mrs. Chase survives him and his two sisters. His many friends feel the loss of a brother, but rejoice in the abundant evidences that he has entered into rest.

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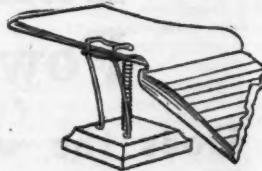
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Among the Seminaries

DR. VAN DYKE AT PACIFIC

It is unanimously conceded that no course of lectures ever given in this university city has aroused so great interest and produced so deep impression as the Pacific Seminary Earl Lectures on Poetry, by Dr. Henry van Dyke, March 24—April 11. Hundreds were turned away from the first lecture, given in the largest church auditorium in the city. The remaining lectures were given in the Harmon Gymnasium on the university campus. The building seats over 2,000, but was not large enough to seat the throngs that crowded to hear Dr. van Dyke. The course, given for the first time, is marked by blinding brilliancy and wholesomeness, culture and popularity, humor and seriousness, eloquence and instructiveness. The subjects were these: What Poetry Is; Poetry and the Other Arts; The Human Mission of Poetry; Poetry and the Recovery of Joy (Wordsworth); Poetry and the Glory of the Imperfect (Browning); Poetry and the Harmony of Life (Tennyson). Dr. van Dyke gave also the Charter Day address at the university, on Productive Education. University, seminary and the public are alike enthusiastic over Dr. van Dyke's contribution to the intellectual and spiritual life of the Bay communities. His inspiring message, his power of thought and expression and, above all, his personal magnetism have greatly helped to restore normal standards and glorify noble ideals.

J. W. R.

DR. CLARKE AT YALE.

The Nathaniel W. Taylor lectures for the year were given in March by Prof. William Newton Clarke, D. D., of Colgate University. His subject was The Use of the Scriptures in Theology; and the four lectures were followed with closest attention by large audiences.

Lecture one discussed The Problem we meet in using our Bible to formulate a Christian theology. The scholarly and popular views of the Scriptures are wide apart; but the first necessity is the vow of common honesty: to use the Scriptures for what they are. Upon this basis we shall not regard all parts of the Bible as usable or equally valuable for a Christian theology. Christ's own words are too little emphasized; the Old Testament receives undue importance; and the Bible is the least intelligently read of all books. The dogmas of the authority of the Scriptures as scriptures and of their assumed self-consistency, may be rejected; while the position of the Bible as the inspirer of all Christian theology is unalterable.

In the second lecture, The Principle which must guide us in our use of the Bible was thus stated: the Christian element in the Scriptures is the formative element in Christian theology and the only one which we are allowed to use. This element is known by its character. A quality test will show whether it accords with the revelation of truth as in Christ. By its own self-evidencing light we are able to recognize it.

The Results Negative which follow from the application of the above principle formed the subject of lecture third. Christ retired many views which had formerly been held. We must follow his example, for every true thought about God sends some old thought into the background. Christ doomed the Jewish Messianic hope to death by what he was. Christian theology must not bind on the gospel what belongs to a non-Christian view of God, or what belongs merely in the history of theology.

The final lecture took up Results Positive, showing how important these are and how necessary it is that Christian conceptions, and those alone, should hold sway in Christian theology and in the hearts of men. At the close of the last lecture Dr. Clarke was given long, hearty applause. A reception was tendered him by the faculty.

G. H. D.

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Congregationalism on Wheels

Recently Dr. Waters's people at Tompkins Avenue responded to his appeal for a portable chapel to be loaned where needed, with \$2,250. It has now been decided to make the amount of larger service by this plan: whenever a church in need of a home of its own raises an amount agreed upon, the balance will be given from the above fund to complete the purchase of a portable building. In a few years churches now being founded will need and be able to build more commodious edifices; and the portable chapels can then be passed on to still newer enterprises. That is to say, Congregationalism is no longer spoken of as an exotic, but is recognized to be in an atmosphere where proper attention insures solid growth and deeper root.

The Swedish Evangelical Church in South Brooklyn, near Bay Ridge, and on Fifty-fifth Street, near Fifth Avenue, has recently developed so as to be able to leave the wooden dwelling in which its work has been carried on for several years. It has now purchased lots and begun the erection of a combined church and parsonage in brick, which will be opened next fall. Rev. N. J. Wessels, the pastor, resembles Mr. Beecher as a young man, except that the latter was much stouter.

The Ministers' Meeting

A large attendance of ministers in spite of the beginning of Holy Week, was due to the subject, which in in New York has recently been much discussed, The Child Labor Peril. Mrs. Florence Kelley, secretary of the Consumers' League, spoke with her usual clearness of thought and from extensive knowledge gained by persistent investigation, on a theme very personal to her audience, How we all employ children indirectly. Rev. O. R. Lovejoy, fresh from his investigations in Ohio, Rhode Island, Massachusetts and other states, as assistant secretary of the National Committee, discussed Child Labor Legislation: a Duty to Producer and Consumer. The statements made were somewhat startling to those who have not followed this great problem. At the close of the discussion, Mr. Lovejoy was invited to deliver addresses in various districts on Children's Day and other appropriate times, to distribute his knowledge of the facts. At lunch most of those present were called upon for brief statements as to the condition of their work, an interesting feature of this monthly fellowship.

The Evangelistic Appeal

While no great religious wave has come visibly near to the great city, there is unusual vigor and fervency in most of the churches, and a manifest hope to make this Easter memorable. Dr. Cadman, for instance, is receiving 151 new members, and the total for all our Congregational churches is expected to be larger than ever. Dr. Hillis continues to speak every day or so at the navy yard at noon, and all speakers there report deep interest and abundant questions from scores who are aroused. Practically all our churches have observed Holy Week with special services, many of them the week preceding also. Few observe the first week in January.

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PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 7-13. The Making of a Christian: His Exercise. Jas. 1: 22-27.

This is one of the Biblical passages in which President Roosevelt delights. Indeed he has preached many a searching sermon from the text, "Be ye doers of the Word, not hearers only." The iron commander, the great Napoleon Bonaparte, also put emphasis upon achievement. When a subordinate was commanded to him for promotion his question often would be, "What has the man done?" And if we go still further back to an early Church father we shall find him ringing the changes on the phrase, "Christianity in action."

Let us be glad as young Christians that we live in an age insistent upon making performance tally with profession, that we are summoned to take our religion out of the cloister and the sanctuary, to get it down from pillars and lofty places and to put it at work healing the sores of the world about us, easing the industrial strain, promoting just and merciful relations between man and man and class and class.

Now and then on city streets we see hand-some horses being led or ridden about and we say, "They are the fire engine horses out for exercise." The horses themselves know the difference between this idle parading and the mad rush toward a burning building. It is then that their nostrils distend, their powerful limbs become tense and they enter into the real meaning of the occasion, as far as horses can. We Christians are not like fire engine horses in that we have to wait for an alarm and can meanwhile pass our time idly, but there is a constant demand upon the Christian to exercise himself unto godliness.

First of all he may well begin with himself. There is where James would have his converts begin. He intimates that the ordinary man will have a considerable task in the controlling of his own tongue. Unless he can refrain from saying sharp, hateful and complaining things he would better fight shy of bearing testimony in public to his enjoyment of religion; not that God cannot use an imperfect man in witnessing to the kingdom, but it is a bad thing for the man himself to continue in public commendation of a faith to which at his own fireside he is daily giving the lie through hasty and inconsiderate speech.

We are getting our exercise then when we take any besetting sin in hand with the purpose to master it. And the fight is not against one only but against all, to the end that we become perfect in Christ. We are getting our exercise, too, when our households, friends and business associates are made to feel constantly through our quiet, modest, consistent bearing the force of the religion which we profess.

And out beyond this we need to go in wise, definite efforts. And in all work for others bear in mind two things: first, persistency. "Be not weary in well doing." How many Christian tasks have we left but just begun! Of how many more have we wearied when but half through! "Keep everlastingly at it;" "fight it out, if it takes all summer"—these should be our mottoes. And then

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YOSEMITE

again we need from time to time to undertake new forms of exercise, to develop some muscle or quality that needs calling into play. What new thing can you do with your Christian life this coming week? What witness to Christ never before rendered? In what new way can you bring your religion to bear upon the lives of others, upon the cleansing of society?

Biographical

REV. WALLACE E. MATHER

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